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MONTHLY
February, 1930



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Moody Bible Institute Monthly

FEBRUARY, 1930

EDITORIAL NOTES

And why call ye me, Lord, Lord, and do not the things which I say?—Luke 6:46.

In other words, why call yourself a fundamentalist, and live like a modernist?

Cut from the Loaf We would not charge that all modernists are ethically discredited and unreliable, not by any means. But the ethics of Fundamentalism is based on the Bible which Modernism rejects, while the ethics of Modernism is based on human instinct.

Whose life therefore should be the more honorable, the more just, the purer, lovelier and of the more gracious report, the fundamentalist or the modernist?

How disheartening to hear of a fundamentalist whose speech is not always pure, who is not kind and considerate to others, especially to those in his home, whose pleasures and amusements are worldly, who is a little "shady" in business matters, who does not meet his obligations, who is something of a backbiter and scandal-monger, who is rather free in his relations with the opposite sex, and envious and faultfinding?

Not long ago we heard of a minister whose praise is on many lips because of his stalwart and fearless testimony to the faith once for all delivered to the saints, but of whom some very sad things were necessary to be spoken because of his greed, and temper and self-will.

Brethren, such things ought not so to be. They cause our good to be evil spoken of. They dishonor the truth of God. They make modernists instead of fundamentalists. They drive good men and women out of the church.

"Why call ye me, Lord, Lord, and do not the things which I say?"

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While writing "Cut from the Loaf," involuntarily the name of D. L. Moody came into mind, a man who tried to live in obedience to the lesson found in its text.

D. L. Moody's Character

Moody was a great man, but he was also a good man who ever sought to practice what he preached. A reverent soul, "denying ungodliness and worldly lusts," his ambition was to "live soberly, righteously and godly in this present world." He was a man whose speech was "with grace, seasoned with salt." A kind man at home as well as abroad. He was "subject to like passions as we are," yet he kept under his body and brought it into subjection, lest that by any means when he had preached to others, he should himself be a cast-away (1 Cor. 9:27).

D. L. Moody never committed moral murder, he was no destroyer of other peo-

ple's reputation. The breath of suspicion was never raised against him in his relations with the opposite sex. He "coveted no man's silver, or gold, or apparel." He was "a true witness that delivereth souls."

Since the death of D. L. Moody, thirty years ago, men have never ceased to speak and write about him, men of the world as well as men in Christ, but who ever heard a word of reproach against his character?

How glad and grateful we are as we again come up to the commemoration of his birthday, that there is nothing he said or did for which we must apologize.

"Why call ye me, Lord, Lord, and do not the things which I say?"

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Those of our readers who recall D. L. Moody or are acquainted with the story of his life work, will see the pertinency of this issue. We have made it a Bible and Evangelistic number, because the two things for which he stood conspicuously were the teaching of Holy Scripture and personal work for souls.

We are happy to have among our living contributors this month, two who personally knew D. L. Moody, Miss Hadessa J. McCay and Rev. Peter Bilhorn. Also two alumni of the Moody Bible Institute, Rev. Roy L. Laurin and Rev. George M. Landis.

Speaking of the alumni, though we do not often call attention to the circumstance, yet as a matter of fact, no small proportion of our contributors are men and women who received their Bible training and their evangelistic and missionary impulse in the Moody Bible Institute. As they dwell in every part of the world, and not a few of them have "the pen of a ready writer," they often enrich our pages with exposition, narrative and testimony in prose and poetry, for which our readers as well as ourselves are grateful.

The alumni are glad to do this, and thus perpetuate the witness of D. L. Moody and the Institute he founded from generation to generation.

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We are always pleased to answer questions of correspondents when we are able to do so and can spare the space, as the present issue evidences.

"Practical and Perplexing Questions"

But every issue, as our regular readers know, contains a department for that particular purpose bearing the title of this editorial note.

It is gratifying to learn how valued that department has come to be. We were not

surprised to find a reader from the state of Washington sending us a list of new subscribers recently, with the statement that they were all to be credited to the worth which he had found in that department. He thanked its editor for the gracious way in which he had received his questions and the respect shown to him by answering them. He appreciated the fact that the points of doctrine and truth were made so clear that the weak in faith were strengthened and stumbling-blocks removed.

Every one has some deep-rooted questions unanswered, our reader said, which, if replied to thoughtfully and scripturally, might change the whole course of his life. The truth of this was brought home very vividly to the present writer only a few days ago. He learned of two men, one now deceased, whose wide influence for Christ for the past fourteen years dated from the light thrown upon a single passage of Scripture in their hearing on a certain occasion in 1915. What an encouragement, and at the same time, what a caution is brought to every editor and every teacher and preacher by a circumstance like that!

The MOODY BIBLE INSTITUTE MONTHLY is steadily gaining in circulation and influence in evangelical circles among all the denominations, and in every part of the Christian world, and our hearts are filled with gratitude to God for answered prayer on its behalf. We feel grateful also to our many readers who are remembering us at the throne of grace, and who are helping to answer their petitions by doing what our Washington brother did in sending us lists of new subscribers.

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An editorial with this caption caught our eye early this summer in the pages of the *United Presbyterian*, and we thanked the editor for it. It was the

"Cause of Lawlessness" utterance on the subject in so brief a space that we had seen. The editor stated the primary cause of lawlessness when he said, "We are a lawless generation because faith in the God of the Bible has in large measure broken down. The voice of authority," said he, "is dying in the pulpit, and men are tearing leaves by handfuls out of the Word of God."

Alas, how true this is!

But he stated some other causes which while secondary and growing out of the primary one, are tremendous in the evil influence they are breeding today. The ordinary type of city newspaper was one of them. It is carrying the germs of vice,

crime and lawlessness into the hallowed precincts of our homes every morning and evening of the year. The movies were named as another, which, as the editor said, "are continually educating the children of America in almost every form of violence and degeneracy known to life."

He did not name the radio, but parents need to watch what their children hear as well as what they see.

The evil example of persons of high position and wide influence came in for mention, "the common urge of gold lust, animal lust, hate lust and all the depravity and godlessness to which human nature is heir."

As we read the editorial, we were constrained to cry out with Job, "Where is now our hope?"

* * *

Our hope standeth in the name of the Lord. God still lives. And are not all His promises in Christ "yea and in him amen"? Will He not be

Where Responsibility Rests

entreated for the nation and the church if we plead with Him? Did He not say to Israel and does He not say to us, "If my people upon whom my name is called shall humble themselves and pray and seek my face, and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land" (2 Chron. 7:14)?

Are we thus pleading with God, brethren? There are a few praying souls here and there that are doing it, but it is not true of the church at large and it will take something still more awful to fall upon us before the church will be brought to do it. "In their affliction they will seek me early," saith Jehovah (Hos. 5:15).

Speaking of law enforcement, the *Saturday Evening Post* said that whenever the country really wants it we shall have it. And the same is true concerning a spiritual revival in our churches. When the churches want it they will have it. And there is where the responsibility rests. When our churches and our mission halls are crowded with grief-stricken and alarmed people beseeching God for mercy, then will He rend the heavens and come down. And then His name will be made known to His adversaries and the nations will tremble.

* * *

Last summer, in London, the automobile of a rich young American, struck a motorcyclist and killed him, the young American being drunk at the time.

British Respect for Law

After brief deliberation the jury found him guilty, and the judge sentenced him to five months imprisonment. He was also to pay all the costs of the prosecution, notwithstanding that he had provided for the slain man's widow for life.

The judge told the jury that the youth and the nationality of the defendant should not make the slightest difference in the determination of the case, nor the fact that he had behaved generously toward the widow of his victim. He should be tried, he said, "just as any costermonger who might be charged with knocking down some one by furious driving of his cart."

One cannot but wish that this country might be furnished with a few examples of

similar justice, if it would only arrest the speed mania on our streets.

We might add in the same connection, that the British inquiry into the Vestris disaster, ended with a report that is likely to bring some needed safeguards for life at sea. The United States inquiry in the same case, so far as we remember, resulted in nothing. That vessel when she left her New Jersey dock, was not fit to encounter the perils of a voyage. Who therefore was responsible for that fearful loss of life? Have her owners or their representatives been punished? And what about the ship's officers and last, but not least, the government inspectors?

Our mentioning of these matters can help but little we know, and yet after all, every little helps. And perhaps this simple additional caution to the many being heard these days, may save a life as well as a lifetime of remorse. It is our hope that it may.

* * *

The *Chicago Daily Tribune*, high priest of the wets, recently issued a scorching indictment of prohibition based on the inconsistency of some of its prominent supporters. Beginning

Taking a Beating

with the head of the Indiana Klux, Stevenson, and ending with Bishop Cannon, of the Methodist Episcopal church, South, and including in the list, Anderson, of the New York Anti-Saloon League; Congressman Michaelson, an unnamed judge of the Kansas Supreme Court; Senator Gould, of Maine; ex-Representative Upshaw, of Georgia; Rev. Mr. Shumaker, of the Indiana league; Rev. Mr. Hulsaple, of the Michigan league, and Mrs. Aimee Semple McPherson, it made out a sorry case for the cause.

Mercifully, the particular editorial we have in mind, said nothing about the killings of the rum-runners innocent or guilty, confining itself entirely to what it designated as "Close-ups of the Truly Good."

We bowed our heads as we read it and were suitably covered with shame, but it did not leave us less determined to do our little to strengthen the hands of the government in its enforcement of the prohibition law and all other law, or less solicitous to arouse the youth of this generation to the peril of the wine bottle which their fathers strove so earnestly to remove far from their lips.

We are not expressing our individual judgment on the people named by the *Tribune*, or assuming to characterize them as it does, when we say that Christianity itself has ever been weighted by the insincerity and hypocrisy of some of its advocates. And yet the gospel of Christ has continued to exist, and to grow and to bless the world because it is true and because it meets the deepest need of humanity.

Prohibition is not on a par with the gospel, but it is one of its fruits much needed for the healing of the nation in our day, and as Christians let us stand by it and not be intimidated by the exhortations of an angry press.

* * *

Middle class people will thank Dr. Mayo, the great surgeon, for his frank words

on their behalf about reducing hospital costs. The rich can pay for anything in that line and the poor have to pay for nothing, but those who are neither rich nor poor cannot afford to be sick.

Hospital Costs for the Common Man

It was at a meeting of the American College of Surgeons in Chicago, that his remarks were made. "When the hospital is built," said he, "it should be with the common man in mind, and have fewer frills and show rooms. The nurses' home should be good, but need not compete with a luxurious private home."

The surgeon accused some hospitals of what he termed, "supersalesmanship," that is, of luring a patient or the anxious relatives of a patient to take quarters far beyond their means. He thought a private ward and a full-time nurse might sometimes worry a sick man sicker.

Dr. Roberts, of Atlanta, blamed the patient's false pride and the morbid solicitude of his family for the plight in which "the high cost of getting well" often lands them. "Many a patient in moderate circumstances," said he, "could have gotten a semi-private bed, or one in a ward, and have received just as good service, but pride has a great influence and a loud voice."

That about the hospital wards will be news to some of us, but rather good news, and especially so as it was corroborated by other surgeons than the speaker.

Just a counterbalancing word in closing. It would appear that one motive of the surgeons in criticizing hospital costs, was that the surgeons themselves might get a better average of compensation, or stand a better chance of getting their own bills paid in full. The motive is not an unworthy one, for many an able and worthy surgeon has been a victim of the false pride referred to. Nevertheless, it may be well to keep the motive in mind, lest we bear down too heavily on the hospitals.

* * *

One year ago, goaded by tortured nerves, we wrote a frantic editorial entitled, "Stop the Noise!" The trolley cars especially were inveighed against. Of course,

Less Noise Coming?

we dared not hope that anything ever would be done to alleviate the situation. But now the Chicago Surface Lines have actually employed a professor in the Engineering Department of the University of Illinois to make a study of the system and see what can be done! It is the most human thing that has happened since the Armistice.

Previously we quoted the testimony of an English professor of engineering concerning the almost paralyzing effects of such nerve-shattering noises even on men physically strong, but what must be the effects on men, and especially on women and children, with whom that is not the case? And yet the physical effects are only a part of the harm accomplished. The reaction on the inner lives of those of us who live day and night in the great cities, who can estimate it? Therefore let all of us keep on agitating for less noise.

Moody Bible Institute Monthly

May We Trust the Translations of the Bible?

Editorial

Springdale, Conn.

Editors, MOODY MONTHLY:

In a recent issue I read with interest and pleasure the doctrinal statement of the Moody Bible Institute. But I would like to call attention to Article II, which reads: "The Bible, including both the Old and New Testaments, is a divine revelation, the original autographs of which were verbally inspired by the Holy Spirit."

All this I firmly believe, but it seems to me it does not meet a need which confronts us today. Many will reply that it may be true, but as we do not have access to the "original autographs" how are we to know what error may have found its way into our present Bible?

Can you not give us something on this point which will be reassuring to people who have had their faith shaken by assertions that our Bible contains much that is not authentic? I would like to read something with regard to the Holy Spirit's guidance through the many copyings and translations, insuring to us a safe revelation through the pages of our present day Bible.

Very sincerely,
(Signed) S. P. F.

I

In reply to the foregoing we will use as an illustration the Declaration of Independence.

How many American citizens know whether the original of that document is still in existence? And if assured that it is, how many know just where it is located? And if they know where it is located, how many have ever seen, much less compared, that original with the particular copy which they possess?

There are few, if any, who have done this, and yet there is not one who doubts that his particular copy is a correct transcript of the original.

And why have we no doubt about this? Because in all the years the government has been vitally interested in the preservation and transmission of a correct text, so that it would have been altogether impossible for any corruption to have crept into it.

Indeed, we may go further. Suppose the original text were decayed or destroyed? Could we not demonstrate the accuracy of any given copy in an entirely satisfactory way? Would not an examination of all the extant copies in different editions in successive decades, to say nothing of copies in other languages and in other countries, would not such an examination leave us without doubt that all the copies pointed to one original? And would we not be quite sure as to the content of that original?

It is an argument quite as simple and convincing as this by which our fears may be quieted and our faith confirmed concerning the translations of our Bible today. If for the moment we may leave

God Himself out of the equation, how much greater has been the interest of the Jewish nation in the first instance and the Christian church in the second, in the preservation of the text of the Bible, than that of the United States government in the preservation of the text of the Declaration of Independence? How much more has depended upon it! And as a matter of fact, when we come to a comparison of the various copies of the Old and New Testaments extant, the manuscripts and versions extending back to the time of Christ and beyond, what a demonstration we possess that there was one original and what the text of that original was!

II

It is impossible in so brief a space, to present the evidence for this, but the history of the evidence may be sketched thus:

1. We have our earliest printed Bible say, in the fifteenth century, and as the text of a book cannot be changed after it is typed, it is a simple matter to compare the printed Bible of the twentieth century with that of the fifteenth and determine whether they agree. Naturally, this has been done with perfectly satisfactory results.

2. Back of the printed Bible of the fifteenth century are the manuscripts, the written copies of the various books, thousands of which were scattered throughout the public and private libraries of Europe. These were not in every case copies of the whole Bible, but parts of the Bible, which when brought together, however, give us the Bible as a whole.

3. In the case of the New Testament which we consider first, some of these manuscripts, three of them at least, are of a date as early as the fourth century of the Christian era, and a comparison of these with the New Testament we now have shows them to be the same.

4. Back of the manuscripts of the New Testament of the fourth century are the versions of the second century, the difference between a manuscript and a version being that while the former is always a copy of the Old or New Testament in the original language, Hebrew or Greek, the latter is a copy in some other language.

There were two versions existing in the second century, the Syriac, which was the Bible of the church in the east, and the Latin, the Bible of the church in the west. Neither of these versions contained all the books of the New Testament, but the two versions together contained them all except the Second Epistle of Peter.

It is pertinent to add also, that the Syriac version dated from about 150 A. D. Therefore, inasmuch as the books which formed its collection must have existed for some time previously in a separate form, its history practically brings us back to the close of the apos-

toloc age and links up the New Testament of today with the period of Christ and His apostles.

History of the Old Testament

5. The history of the Old Testament may be traced in the same way as the New, back to the time of Christ and His apostles, and indeed for some three centuries earlier thereto. However, there is no question but that the Old Testament as we have it today, from Genesis to Malachi, is the same as it was in their day. Destructive critics themselves will not deny this. Moreover, it is additionally interesting to know that the Old Testament most popular in the time of Christ and His apostles was a translation from the Greek version known as the Septuagint. Christ authenticated that and we need nothing further surely.

6. Of course, a comparison of all these manuscripts and versions reveals a number of different readings, hundreds of thousands of them, in fact, for it could not be otherwise unless a perpetual miracle were wrought in the case of every scribe, editor and printer engaged in making a copy. But as a matter of fact, these "various readings" as they are known, need cause us no anxiety whatever.

So far as the New Testament is concerned, Westcott and Hort are good witnesses to the truth of this statement. Those English divines are considered by many scholars as the highest and latest authority on the Greek text. Also they belong to a school which has always made the most of any hostile argument which various readings were supposed to afford. Nevertheless, they assure us that the proportion of words in our present Greek text which are raised above doubt is about seven-eighths of the whole, and that the remaining one-eighth consists merely of changes in the order of words and other "trivialities" as they express it. To quote their exact language, "the amount of what can in any sense be called substantial variation can hardly form more than a thousandth part of the entire text." That is, as Dr. John Urquhart says, "the comparison of the manuscripts assures us that every 999 words are absolutely the words placed on record by the sacred penman, and that there is doubt only upon one word in every thousand."

In the case of the Old Testament, the situation is equally as encouraging, or even more so. Variations in the Old Testament manuscripts are comparatively few, for the almost superstitious awe with which the Jews regarded the letter of Scripture, led to the most scrupulous care in the making of copies. No other books in the world have been guarded with such solicitude that they might be handed down exact in every jot and tittle.

III

7. It will not be uninteresting, even if not very important, to go a little into

detail here and exhibit the care by which copies of the Bible have been handed down to us.

To begin with the Old Testament. The Masorites were a company of Jewish scholars whose whole profession consisted in transcribing the Scriptures. In each of the books they counted the number of verses, words and letters. They could have told you that the letter *aleph*, the first in the Hebrew alphabet, appears 42,377 times in the Old Testament and that the letter *beth*, the second in the alphabet, occurs 38,218 times, and so on. They could have told you the middle letter in the Pentateuch and that which is in the middle of each of its particular books. They would never permit themselves to retouch their manuscripts. If a letter was found misplaced, they would not have changed it but have called the reader's attention to it in the margin. If any mistake had escaped them they would have rejected the entire papyrus or parchment on which they had written and have begun anew. To that extent did they carry their veneration for the letter of the Word. The Masoretic text of the Old Testament which goes by their name, was completed at about the ninth century of our era.

Modern Research

Gaussen, of Geneva, to whom we are indebted for some of these particulars though they are found in other authorities, carries the story still further through the works of Gentile scholars of the seventeenth, eighteenth and nineteenth centuries. He names Houbigant, Michaelis, Kennicott and Rossi, representing respectively, France, Germany, England and Italy. The great researches of the first named were bound in four folios. The second gave thirty years labor to his investigations; the third, Kennicott, author of the great Critical Bible as it is known, consulted 581 Hebrew manuscripts and Professor Rossi no less than 680.

The same authority, Gaussen, speaking of the text of the New Testament, refers to the "gigantic investigations of Mill, Bengel, Wetstein and Griesbach." The last named consulted 335 manuscripts of the Gospels alone. The names of these scholars are fairly familiar to readers on the subject of the Greek text, even though they may not be students of the same. But Gaussen mentions another name not so familiar, Scholz, whom he does not further identify, who examined 674 manuscripts of the Gospels, 200 of the Acts, 256 of the Epistles of Paul and 93 of the Apocalypse. All these clearly established the preservation of the text, so convincingly indeed that the hopes of the enemies of the faith were subverted. Michaelis refers to this. "At first," said he, "they (enemies

of the faith) recommended these critical researches, expecting great discoveries from them to bolster up their unbelief, but those discoveries have not been made." The rationalist Eichhorn confessed that the different readings of the Hebrew manuscripts collected by Kennicott hardly offered sufficient interest to compensate for their cost!

Story of the Revised Version

8. It still remains to speak of the latest of these scholarly researches, and that on a large scale, namely, the Revised Version of the King James translation, "the greatest biblical enterprise of modern times," as it has been well called. This was the first international and undenominational effort to prepare an English version of the Bible. It originated in the Church of England in 1870 when sixty-five scholars were selected for the work, forty-one of whom belonged to that church, and twenty-four to other Christian bodies. In the following year an American committee, consisting of thirty-four men of different denominations, was formed to co-operate with the English. The labors of the joint committees covered several years, the New Testament company completing its work in 1880, and the Old Testament company in 1884.

Even an ordinary reader comparing these two versions, the King James and the Revised, can perceive that the changes though many, are comparatively unimportant. Sometimes an error in spelling has been corrected or a substitution has been made of one synonymous word for another, or a change of order in the wording of a phrase, but all this without any appreciable distinction of the sense. In other words, taking the changes altogether, they have not affected a single historical fact or essential

doctrine of Christianity. And yet these scholars are said to have had in their hands for examination and comparison no less than 2000 manuscripts of different books of the Old Testament and 3000 manuscripts of different books of the New.

IV

9. This leads to a concluding paragraph or two on what may be called the critical value of the various readings. The Rev. Alexander Roberts, D. D., here quoted, was a professor in St. Andrew's University, Glasgow, and a member of the English New Testament committee. Speaking of the New Testament he says:

"The fact that we possess these various readings constitutes our best hope of being able to approach to certainty with respect to the original text. This may appear paradoxical, but it admits of easy demonstration.

"For example, take any ancient writing in the printed text of which there exist no various readings. Is that text therefore pure and trustworthy? Just the opposite. It is hopelessly corrupt. There are no varieties of reading because the work has come down to us in a single manuscript only, and there is no other authority to appeal to. Nothing could be more calamitous to an ancient author than such a circumstance. In the course of centuries his work has been often transcribed and, of necessity, disfigured with numerous errors. How are those errors to be discovered and corrected, when the work survives in only one manuscript? Where is there any possibility of comparison except by conjecture? And will not conjecture vary with different minds?"

"How different the case in regard to the New Testament! No miracle has been wrought to preserve its text as it came from the pens of the inspired writers, which would have been something quite out of harmony with God's method of governing the world. The manuscripts have been left like others, to suffer from errors of pure mistake as well as errors of intention on the part of transcribers, it may be. But in the providence of God, it has been so ordered that vastly more copies of the sacred volume have come down to us in manuscript than of any other ancient writing whatsoever. Thus we have a wealth of material, an abundant means for ascertaining through careful examination and comparison, the true text of the original."

We now trust that we have satisfactorily answered the inquiry of our correspondent, and that he and our other readers may confidently believe that the sacred text in our hands in printed form is the eternal Word of God as He caused it to be written.

Who Knocks?

By W. H. Pierce, Chicago, Ill.

Who knocks, who seeks for a man bowed with care?
Who knows, can he shelter his woes anywhere?
Who cares for his sorrows? Who thinks of his needs?
Who quenches the fires his carelessness feeds?
Who lessens the sneers and the scorn of the world
For the man in the maelstrom of wickedness whirled?
Who knocks? Who trusts a man blackened with sin?
"Go your way. You're a stranger. I'll not let you in."

"It is I—I, the Saviour, who knocks at your door!
It is I, who so often have knocked here before.
Open now, open now, or it may be too late—
It is you—yea, yourself, now deciding your fate!"

"Are you weary? Come to Me, and your soul shall find rest.
Are you burdened with sin? With forgiveness be blest.
Take compassion for sorrow, take balm for your woes;
Your sin, your repentance, a loving God knows.
It is not for the righteous I seek here today,
But the sinner who yearns to abandon his way;
'Tis the leper I cleanse, it is Lazarus I call,
I am seeking for you—for you, most of all!"

The Man God Used to Win

D. L. Moody to Christ

Editorial

LAST summer a friend of the Moody Bible Institute asked if we would be interested in an autograph letter of Edward Kimball, the man God used to bring D. L. Moody to Christ? Of course we answered yes, and the letter is now before us.

It was written from New York on May 18, 1876, and addressed to a "Miss Wallis," of Toronto.

Miss Wallis, at a venture, had addressed a letter to him inquiring if he had been the friend of her dear mother then deceased, and if he were "the Mr. E. Kimball of whom Mr. Moody and his biographers sometimes speak?"

He replied that such was the case, and after alluding to her mother, he touched on his relation to Mr. Moody in the following paragraph, which we have had photographed in his handwriting:

"In accordance with the agreement by which he entered his uncle's employment, Moody became a regular attendant of the Mount Vernon Congregational Church, of which the well-known Dr. Edward N. Kirk was the pastor. He was also enrolled as a member of the Sunday-school, where he was assigned to a young men's Bible class conducted by Mr. Edward Kimball.

"The Bible was not a familiar book to the new student, for in his home, though he had always lived in a truly Christian atmosphere, there was only one copy of God's Word, and that a ponderous family Bible, too sacred for the inquisitiveness of the little children, and too uninviting in its massive appearance for the older ones. So when some reference was made to a chapter in the Gospel of St. John, the young man began to search the Old Testament industriously, and but for the kindness of the teacher, who quickly perceived the diffi-

his interest would betray him, and he would ask a question that showed his clear grasp of the subject. On one occasion the teacher was depicting Moses as a man of great natural ability, self-control and statesmanlike foresight and wisdom. There was just one word in the young clerk's mind that was sufficiently comprehensive for such a character, and with a naive earnestness he exclaimed:

"Say, Mr. Kimball, that man Moses must have been *smart*." In that one word 'smart' was included the New England lad's conception of all that was comprehended by native ability and intellectual endowment without the sense of a discreditable shrewdness.

"By his early training Mr. Moody was religious, but he had never experienced the regenerating work of God's Spirit by a definite acceptance of Christ. In theory he knew that giving way to a violent temper was wrong, but in his self-will

*Mr Moody was
my Sat. Sch. Scholar & was brought
to Christ by a call I made upon
him, as my Scholar in a shoe store
where he was learning to sell
boots & shoes - I asked him to come
to Christ - who loved him & who
wanted his love & should have it -
I'm was 21 years ago in Boston about
three years before I moved from
Boston to Toronto. I have kept up
the acquaintance, there in the meetings
at the Hippodrome, I saw much of him.*

After reading Mr. Kimball's letter we were interested to read again the story of Mr. Moody's conversion as found in *The Life of D. L. Moody*, by his son, a few paragraphs from which we are here reproducing for our readers:

culty and offered him his Bible, the boy's embarrassment would have been painful.

"Realizing his disadvantage in not having a greater familiarity with the Bible text, he seldom took an active part in the class at first. But at times

he found it hard to yield to restraint. 'It was not more ethics he needed, but greater dynamics.' But in the Mount Vernon Sunday-school his Bible-class teacher had been gradually leading the young man to a fuller knowledge of

God's plan of salvation, until it needed only an additional personal interview to bring him to that decision of the will which should determine whether he would accept or reject God's provision for overcoming sin and entering into harmony with Himself. The opportunity for this interview was not a chance event, but one carefully and prayerfully sought by Mr. Kimball, who thus relates the story of Dwight L. Moody's conversion:

"I determined to speak to him about Christ and about his soul, and started down to Holton's shoe store. When I was nearly there I began to wonder whether I ought to go in just then during business hours. I thought that possibly my call might embarrass the boy, and that when I went away the other clerks would ask who I was, and taunt him with my efforts in trying to make him a good boy. In the meantime I had passed the store, and, discovering this, I determined to make a dash for it and have it over at once. I found Moody in the back part of the building wrapping up shoes. I went up to him at once, and putting my hand on his shoulder, I made what I afterwards felt was a very weak plea for Christ. I don't know just what words I used, nor could Mr. Moody tell. I simply told him of Christ's love for him and the love Christ wanted in return. That was all there was. It seemed the young man was just ready for the light that then broke upon him, and there, in the back of that store in Boston, he gave himself and his life to Christ."

"From the moment that Moody accepted Christ his whole life changed. The merely passive religious life that suffered the restrictions of the moral law suddenly became a life of joyful service. Whereas church attendance had been observed simply because it was a duty, from this time forth for nearly fifty

years he found his greatest joy in the service of his God.

"Before my conversion," as he himself used to express it, "I worked towards the Cross, but since then I have worked from the Cross; then I worked to be saved, now I work because I am saved."

* * *

"Bread cast upon the waters returns again, and the Bible-class teacher re-

Kimball, of Boston? What is your name?"

"Henry."

"I am glad to see you. Henry, are you a Christian?"

"No sir, I do not think I am."

"How old are you?"

"I am seventeen."

"Henry, when I was just seventeen, and you were a little baby in the crib, your father came to me and put his hand on my shoulder and asked me to be a Christian, and he was the only man that ever came to me and talked to me, because he loved my soul; and now I want you, my boy, to be a Christian. Henry, don't you want to be a Christian?"

"Yes, sir; I think I do," said the boy.

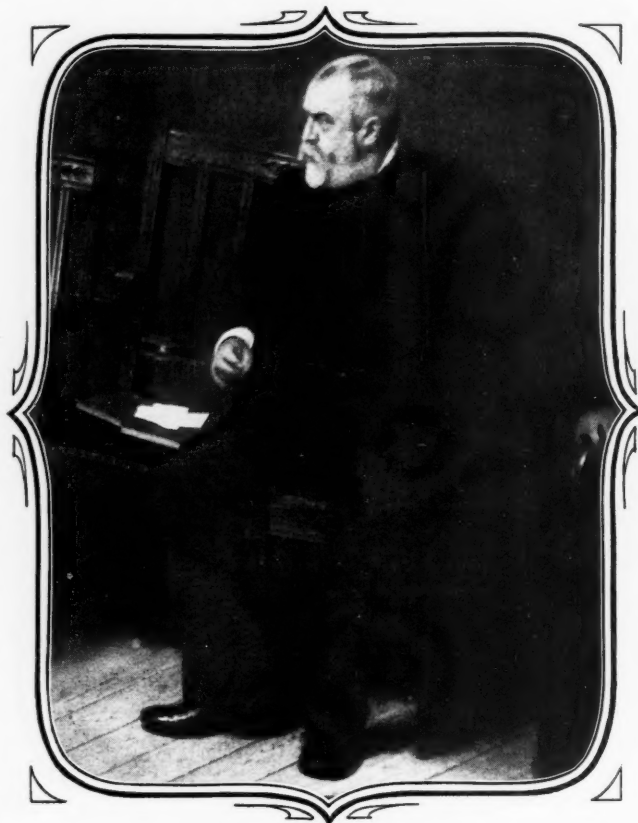
"They sat down together, and Mr. Moody opened his Bible, the boy listening attentively to the words that impressed him more and more, till at length they brought him to where their speaker had been himself led so long ago."

Edward Kimball reminds us of William Carey, who silenced a critic by saying that preaching the gospel was his business, but that he cobbled shoes for a living. Kimball's means of earning a living is unknown to us, but it would appear that preaching the gospel was his business. Doubtless he was active as a soul-winner in the Hippodrome meetings of New York of which he speaks, and then in a postscript to his letter to Miss

Wallis, he says:

"My dear child, till you will write again write to Hattie E. Kimball, for I shall soon go to San Francisco where the Lord greatly blessed me in preaching and working for Him in connection with my business last year, and gave a great revival which still goes on."

God give us more Edward Kimballs!



Mr. Moody as Director of Northfield Conference

ceived a blessing in his own household, seventeen years later, in the conversion of his own son. Mr. Kimball's eldest son was visiting an uncle in Worcester, Mass., while Mr. Moody was conducting a mission in that city. After one of the services young Kimball introduced himself to Mr. Moody as the son of his old Bible-class teacher.

"What! are you the son of Mr. Edward

Moody's Message and Method

Editorial in *The Globe*, Toronto, February 7, 1929

IT IS ninety-two years ago since Dwight L. Moody, the greatest evangelist of the last century, was born, and in the pulpit and the press of the United States the anniversary of his birth is attracting considerable attention.

The men are few to whom it is given to leave such an impress on the religious life of the world as that left by D. L. Moody, and there are few born of women who are more shining examples of what the Holy Spirit can accomplish with or-

inary material when a man is fully surrendered to do the will of God.

Moody is the great example of the ordinary man seized by the extraordinary thing and accomplishing results that all the psychology in the world can neither account for nor explain.

What Has Become of Sin?

In many religious quarters it has become fashionable today to decry Moody's manner, message and methods. It is claimed

that the message of the great evangelist will not meet the needs of men and women of the twentieth century, and that the manner of its presentation must be radically changed.

Is this true?

Have the extension of culture, the increase of knowledge and the multiplying of inventions that have ameliorated the lot of mankind relegated sin, as an American scientist stated recently, "to the limbo of ancient superstition" and made the gospel

Moody Bible Institute Monthly

that Moody preached of no effect to this generation?

The answer that the New Testament gives is an unequivocal "no."

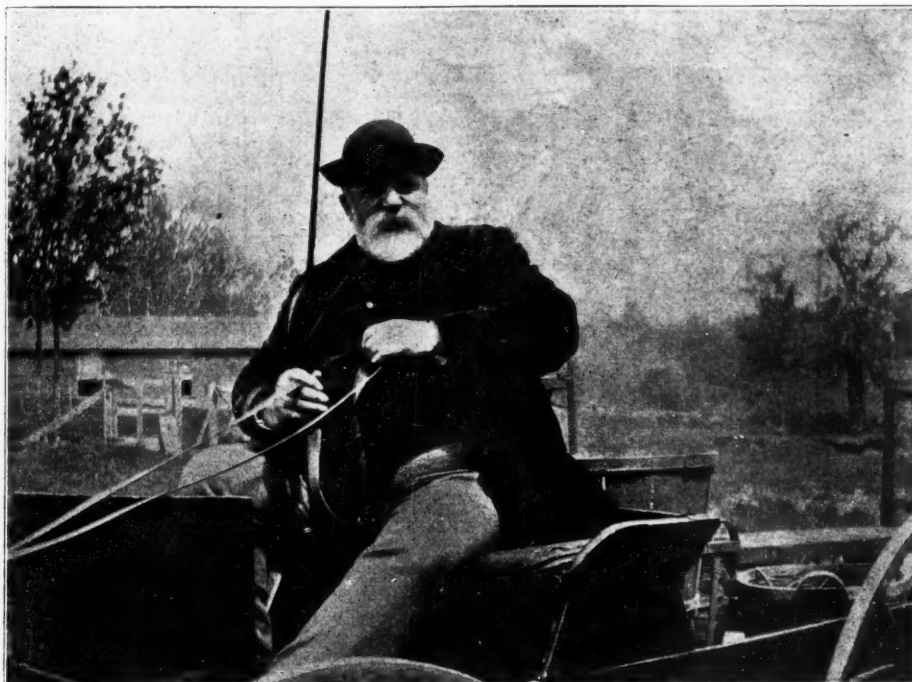
Moody's methods might in some respects be questioned, but his message cannot be. It is because human nature has not changed, because God has not changed, because

"Then," said Moody, "I must say I like my method better than yours."

Up and down the world there are tens of thousands of men and women still living who bless the name of Dwight L. Moody, from whose lips they first heard the message of salvation and drank of the waters of life.

the sinner, and ending in the wooing, winning, pleading note beseeching men and women to be reconciled to God.

A lost soul, to Moody, was a terrible thing to contemplate, and he believed with all the strength of his mind and heart that men, without doubt, were lost unless they came to Christ for salvation.



Mr. Moody as His Townsfolk Knew Him

Christ has not changed, nor sin nor the way of salvation altered in one jot or tittle, that the message of Moody, which is simply the message of the apostles and of Paul and of countless millions of saintly men and women throughout the ages, remains the same, and will remain so until "the moon is old and the stars are cold, and the books of the judgment day unfold."

Who Has a Better Method?

There have been many who have criticized the method of Moody in seeking men and women after his service to signify publicly their intention to take their stand for Christ.

A minister on one occasion took the evangelist to task for it. Moody listened to his objection, and said:

"I agree with you, brother. I don't altogether like the method myself, and I am always looking for a better. What is yours?"

Considerably taken aback, the clergyman confessed he had no method, and did not invite men and women to make a public profession of their faith in the Saviour.

The same gospel that he preached half a century ago is what the world is calling for today. Despite the veneer of culture that man may assume, the deep and despairing cry of the human heart is still, "What must I do to be saved?"

It was in answer to that cry that Moody preached with all the force, earnestness and pleading of a great conviction the gospel of the free grace of God as the only panacea that could minister to every need of the human soul. The test of his preaching is the response that he elicited and the results that were obtained.

A Million Souls Rescued

Judged by this standard, according to Gamaliel Bradford, the latest biographer of the evangelist, the souls that Moody rescued from hell numbered approximately one million.

Were D. L. Moody alive today and able to preach, it would be the same old message that would ring from his lips, the same gospel that would be thundered forth with its flaming condemnation of sin and the certainty of divine wrath being visited on

"D. L. Moody," said the late Dr. Dale, of Birmingham, England, "is the only evangelist that I ever felt had the right to speak of a lost soul, because he never spoke of the possibility of a man being lost without tears in his voice."

More Moody's Wanted

If such a thing is possible, the message of Moody is more needed at the present time than ever it was. The tendency in the religious life of the day is to tone down the gospel message, to leave people with the impression that the necessity of salvation is not now vital or what it once was.

The terrible thing is that men and women are lost and do not know it, while the gospel trumpet is giving an uncertain sound and is failing to warn sinners of their ultimate end and doom.

What is needed are men like Moody who, like the watchman on the walls of Zion, feel charged with the solemn responsibility of warning the people of the coming of the enemy of their souls and the accounting to God for their failure with their own blood.

Notice of change of address of your Moody Monthly should be received in the magazine office by the tenth of the month to affect the following month's issue. For instance if you desire the address changed for your March number, the Monthly should be notified of your new address not later than February tenth.—Publication Manager.

Moody, the Man of God, the Man of Power

A Story of His Personal Work for Souls

By Peter Philip Bilhorn, Chicago, Ill.

DURING the fall months of 1892, a request came to me from Mr. Moody to help out in the music of a series of meetings in Buffalo, N. Y. Mr. Sankey had taken sick and was compelled to leave, and Mr. Stebbins and Mr. McGranahan were elsewhere engaged.

Mr. Moody was entertained in a downtown hotel and asked me to occupy one of the rooms in his suite. The meetings were held in an opera house some blocks away.

It was the practice of Mr. Moody each morning after breakfast to read a chapter from the Bible, comment on it, and then pray for the meetings and certain men he had on his mind, and for the Bible Institute, which is now the Moody Institute in Chicago. These prayers were always fraught with warmth and power.

A Man a Day

On a stormy Monday morning after the reading and prayer, I ventured to ask him wherein his power lay. (It seemed that every man with whom he spoke on the subject of salvation and becoming a Christian was swept right into the kingdom. Oh, how I craved this blessing and power!)

After putting the question to him he said,

"Bilhorn, I will tell you this much; I made a promise to God and the rule of my life that I would speak at least to one man every day about his soul's salvation."

I said, "But Mr. Moody, the opportunity does not always present itself."

He quickly replied, "It will if you keep in touch with God and keep your eyes open for the opportunity."

I was anxious to see just how he approached men on the subject of salvation, as it is not always an easy task. So watching closely from morning till evening, I was sure no one called that rainy day to see him.

A Stormy Night

I knew that the elevator man was a Christian, also the clerk and the colored man who waited on the table. The storm which had been gathering grew more severe and about time to get ready for the meeting, it seemed to be at its worse.

I said, "Guess there won't be many out tonight in this storm."

With a sort of grunt he said, "There will be a houseful if you believe there will."

He was looking out of the window and said, "I never saw it rain harder than this; go, get a carriage."

I hastened down, and as I stepped out of the door a carriage drove up and the man on the seat said,



Peter Philip Bilhorn

"Has Moody gone to the meeting yet?" I said, "I have come down to get a carriage."

"Well, here I am," said he.

I hastened back to the room, helped Mr. Moody with his overcoat and together we went down the elevator.

Mr. Moody said to the elevator man, "Jim, pray for us tonight."

The Irishman replied, "I will do that, Mr. Moody; 'tis a lot of wet birds you'll be havin' out tonight."

I held the umbrella over Moody and urged him to get in first, but no, he pushed me in and then he stepped in.

He had hardly closed the door of the carriage when he opened it again, stuck his head out and shouted to the driver, "Drive close to the curbing."

Water was running down the street like a river and almost reached the stepping board. Every few minutes he would open the door and stick his head out in the storm.

The night was pitch dark,—the rain was beating against the carriage; I was puzzled at the seeming peculiarity of his sticking his head out in the storm. I had learned not to question him about it and soon I learned the reason.

He called to the driver to stop, and Mr. Moody stepped out of the carriage into the rain and stood there a moment. Soon a man came along pushing his way against the storm with an umbrella. Moody stopped him and said,

"Where are you going?"

"I'm going to the opera house to hear Moody preach."

"So am I; step in and ride."

He literally lifted the man in and then he too stepped in, and hardly had the man seated himself when Moody said to him,

"Are you a Christian?"

"No, I am not."

"Would you like to be?" was the next question.

The man, shaking the water from his hat and coat collar said,

"You don't think I'd be coming out in this storm to hear Moody preach if I wasn't thinking that way, do you?"

Then Moody said to me,

"Bilhorn, you pray for this man."

Oh, yes I prayed, but to me it didn't seem much of a prayer.

Then Mr. Moody prayed, and amidst the thunder and the lightning his voice could be heard,

"O God, save this brother tonight, right here *now* for *Christ's sake, Amen.*"

The storm ceased and there seemed to be a sweet calm as Moody said,

"Brother, will you take Jesus Christ to be your Lord and Saviour?"

The man, still dripping with water, said, "Yes, yes, I do, I do."

Just then the carriage came to a stop at the door of the opera house. Moody stepped out and said,

"Bilhorn, you give the man a seat down in the front," which I did.

The place was well filled with men as it was to be a men's meeting. I went to the platform to start the singing. I saw Moody in a side room on his knees praying.

Saved in a Carriage

When the preaching was over, Mr. Moody asked all those who were Christians to stand. The man in question arose, and Mr. Moody pointed at him and said,

"Are you a Christian?"

With a shout the man replied,

"I was saved in a carriage tonight coming here; a man prayed for me. I guess that was you, mister."

And it was. He had kept his vow and pledge to God that he would at least speak to one man each day about his soul's salvation. Thus I learned wherein lay the remarkable spiritual power of this man of God, Dwight L. Moody.

WASHINGTON AND NAPOLEON

How impressive the contrast! The one a man of war from necessity, the other because he snuffed battle as does the war horse. The one fought for freedom, the other for glory. The one loved country and it only, the other loved self first and country next. The one believed in Providence, the other in destiny. The one mourned the loss of every soldier, and never sacrificed a life in vain. The other sent six millions of men to bloody graves without a shudder of regret.

The one with the principle of a true patriot refused the crown a victorious army proffered him; the other began life as a Democrat of the Revolution, and ended it with the imperial purple!—Bishop George David Cummins, D.D.

Moody Bible Institute Monthly

Some Recollections of D. L. Moody and R. A. Torrey

By Hadessa J. McCay, Ballston Spa, N. Y.

THE writer was in Chicago in 1884 and 1885 in training for Christian work in what was known as the Chicago Bible Work under the direction of Miss Emma Dryer, that matchless Bible teacher. D. L. Moody was the president of the board, and it was the nucleus of the present Moody Bible Institute.

The Bible Workers' Home was located on the west side, at 100 Warren Avenue, but our church membership and most of our activities were connected with the Moody Church.

As Miss Dryer had acquaintance with the prominent Christian leaders and Bible teachers of that day, it was our privilege to meet and come in contact with many of them. I well remember when Dr. and Mrs. Gratton Guinness, Dr. Barnardo, and Mr. Henry Soltan, of London, were guests in the home. Dr. W. G. Moorehead, dear Major Whittle, and President Blanchard were among our instructors, as we met for Bible study in the old Farwell Hall building.

In October, 1884, Mr. Moody held a Bible conference in that hall and we had the great privilege of hearing both him and Mr. Sankey for the first time.

Who that was there could ever forget the hearty singing of "Bringing in the Sheaves," under the enthusiastic leadership of Mr. Sankey?

J. M. Hitchcock was the beloved superintendent of Moody Sunday-school which then numbered about twenty-five hundred, and Mr. Fleming H. Revell was active as an officer in the church.

Easter Sunday, 1885

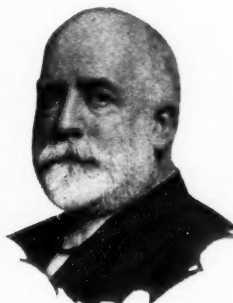
On Easter Sunday, 1885, we had Mr. Moody with us, and the memory of that great day will never be effaced from our minds. He preached to packed houses, both morning and evening, and Mr. and Mrs. James McGranahan and Mr. and Mrs. Towner assisted the splendid choir with the music.

How beautifully this quartet sang Mr. McGranahan's resurrection hymn, "If a Man Die, Shall He Live Again?" And the victorious answer, "I am the Resurrection and the Life," was so convincing as it rang out from the voices of those Spirit-filled singers! One felt like shouting.

I do not recall Mr. Moody's morning sermon, but in the evening he preached on three witnesses to Christ's divinity at His crucifixion, Pilate's wife, the dying thief and the centurion. The large audience listened with breathless attention, and many



D. L. Moody



R. A. Torrey

were led to accept Christ as their personal Saviour.

Ten years later when Dr. Torrey was superintendent of the Moody Bible Institute and pastor of the Moody Church, a friend took me to a great meeting held in Kinsman, Ohio. It was arranged for by Mr. McGranahan, who was then living in Kinsman. Mr. Moody and Dr. Torrey were the speakers.

The Kinsman, Ohio, Meetings

This meeting was held out of doors in a natural amphitheatre on the Kinsman farm about a mile from the village. This amphitheatre was most beautifully situated on the border of a lovely grove, and well adapted for an auditorium. It was furnished with benches and with a platform large enough for a big chorus and the speakers.

Being entertained in the home of Mrs. Kinsman, we had a fine opportunity to see the crowds gather for the meeting. Soon after daybreak, they began to come. The roads and lanes leading in every direction were a continuous stream of horses and buggies and carriages, wagons and horseback riders, all bringing their baskets with supplies for two meals. The horses were hitched in the woods and the people filled the benches, while many sat on the ground, or stood within hearing distance of the speakers.

As this large crowd waited for the opening hour of the meeting, there was not the usual noisy joking and laughter, but a reverent hushed expectant attitude.

Mr. McGranahan conducted the choir and led the singing of many beautiful new gospel hymns, among them, "There'll be No Dark Valley When Jesus Comes," and one the chorus of which was,

"I only know that He is near,
And that His voice I soon shall hear."

Mr. Moody preached in the morning, his text being Jeremiah 17:9, "The heart is deceitful above all things and desperately wicked." His opening sentence must have

made a profound impression on all present as it did on me.

"My friend, would you like to have a photograph of your heart?"

"Well, here it is!"

Then he spoke of our desire to beautify ourselves when having our picture taken, but the very thought of having our heart exposed to the gaze of others terrifies us, and well it may, when we know from our own experience the evil which dwells there. And it is all set forth by the Holy Spirit in God's Word.

Following that divine portrait of the human heart, he gave the God-provided remedy for sin, the cleansing blood.

Dr. Torrey preached in the afternoon, and the whole meeting was pervaded by the presence and power of the Holy Spirit.

We met and talked over this unique and very splendid meeting with Dr. Torrey in Pittsburgh in 1923, and he expressed great pleasure in meeting one who had been present on that memorable occasion.

Assurance

By P. H. Kadey, Port Huron, Mich.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.—1 John 5:13.

How do I know I'm saved?

Is it because I've measured up
To God's divine appointed rule,
Have graduated from His school,
Appeased the wrath I'd "treasured up"—
Is that how I know I'm saved?

How do I know I'm saved?

Is it because of some sweet frame,
Emotion's evanescent thrill
My trembling heart and soul doth fill,
Some passionate and stirring flame—
Is that how I know I'm saved?

How do I know I'm saved?

'Twas He who heard my helpless cry;
Redeeming me from Satan's mart,
He "sprinkled" my confessing heart.
I now Satanic hosts defy—
I trust the God who cannot lie!
That's how I know I'm saved.

D. L. Moody and Abraham Lincoln

Rev. James M. Gray, D.D.,
President, Moody Bible Institute,
Chicago, Ill.

Dear Dr. Gray:

Last evening my sister-in-law, Miss Rumsey, handed me the enclosed copy of a letter written by Mr. John V. Farwell. It was found among some old letters belonging to her father, Deacon Rumsey, of Lake Forest, Ill. Mr. Pratt, to whom the letter is addressed, was an active public-spirited citizen of Lake Forest.

Since this is an authentic account of an incident connected with Mr. Moody, it was thought that it should go into the possession of the Moody Bible Institute.

Cordially yours,

(Signed) Grant Strohl.

Lake Forest, Feb. 17, 1908.

N. D. Pratt, Esq.,
My dear Mr. Pratt:

I have yours with enclosures. It is very appropriate to celebrate Lincoln's birthday, and I wish I could be with you. He was one of God's chosen leaders to do a great work. I was one of his electors for Illinois, and when he came to Chicago after the election, I invited him to visit Moody's Sunday-school for poor children, and he agreed to come if he was not asked to speak. My carriage called for him while at a dinner party with one of Chicago's prominent business men. He left the table and came to the opening of the school. As he was about to leave, Mr. Moody remarked that "Mr. Lincoln had come to see the school on condition that he *was not* to be asked to speak, but if he wished to

say a word before leaving, they must all have their ears open." Reaching the center of the great hall, with 1500 children in it, he stopped and said:

"I was once as poor as any boy in this school, but I am now President of the United States, and if you attend to what is taught you here, some one of you may yet be President of the United States."

When he called for troops, seventy-five young men enlisted from the school, and one of the poorest of them was afterwards made an officer in the army, and postmaster of Chicago, and died as general of the Grand Army of the Republic.

It was a great thing for the United States to have such a man to save the nation from ruin. Yours very truly,

J. V. Farwell.

Another "Moody Bible Institute"—In Switzerland

By Gordon H. Smith, Tourane, Annam, French Indo-China

SWITZERLAND, one of the smallest but most beautiful countries in Europe, the land of Calvin and the Reformation, with centuries of Christian teaching as her heritage, and where fifty-seven per cent of the people are Protestant, according to statistics, is perhaps in a worse state spiritually than Catholic Spain or Italy.

Instead of being anxious for the souls of the millions of Roman Catholics just over the frontier in France, in Italy, in Spain and in Portugal, I have found a state of dead orthodoxy, and of selfish spirituality among so-called Christians that astounds me.

They seem to have no time for the lost, no time but for quibbling over dry dogmas, that destroys the heart of the gospel. Small wonder that there is need of another Moody Bible Institute here.

The Discovery

I am glad to say I have found one, and in quite an unexpected way.

We (Mrs. Smith and myself) found Paris not altogether the best place to learn French for our missionary work in the French Colonies of China, and following the Lord's gracious leading we arrived here last May. And now, within a day or two of parting for Indo-China, it is our wish to inform others of the splendid work carried on here, and of the unsurpassed facilities for learning French under most pleasant circumstances.

Also, we would call for prayer that this school standing so firmly on the same basis as the good old Moody Bible Institute, may not only emerge soon from years of battling alone against opposition of the self-satisfied "orthodox," but may feel the im-

pulse of a genuine interest on the part of God's people at home.

Opposition of Modernism

That there should be such opposition on the part of a so-called Protestant population can hardly be imagined.

One must realize that few of the pastors, if any, dare stand against the Modernism prevailing in practically every school and church, for there is no large fundamentalist body to stand behind them as in America. A Bible school like this has to fight, not with foes without, but with those within who should be throwing all their strength into the work of training young people for the regions beyond.

The story of its inception, its growth, its providential leading in the training of young people for work in Europe and heathen lands, of the magnificent work it is doing in sowing the Word of Life, is too long to fully narrate here.

Mr. Hugh E. Alexander received his inspiration to start a Bible school twenty-five years ago during the Welsh revival. Through Dr. Torrey's ministry afterward in Scotland, he had his vision shaped into definite plans and a program for the beginning of a Bible school.

He received his training in the Glasgow Bible Training Institute, which is a result of D. L. Moody's work in Great Britain. From the first such an idea was scouted by Mr. Alexander's relatives, but such was the impetus he had received in Scotland that nothing would daunt him in seeking the Lord's will for fulfilling such a need as exists here.

A Lighthouse on a Hill

The classes commenced some years ago

after successful revivals in parts of Switzerland, and three years ago were centered in a new building of seventy rooms which stands as a lighthouse on a hill. It does not confine its rays to an unthankful motherland, but sends the glorious light of the gospel into the Latin countries contiguous, to Brazil, Morocco, Tibet and the borders of Afghanistan.

Although the school is the headquarters, the work has grown to such proportions in the founding of Scripture depots in Paris, Marseille, Casablanca, Geneva, and other places, that it is known as the Alliance Biblique, with its motto, "Action."

Representing the British and Foreign Bible Society, the school sold several hundred thousand portions of Scripture last year. Paris, the center of French Catholicism, is now the scene of Bible selling and tract distribution on the boulevards every Sunday afternoon, with three or four young people forming a group and doing it in a dignified and orderly way. The police have offered them every protection, a thing unheard of until a few months ago.

During Marshal Foch's funeral, 50,000 Gospels, the gift of a friend in England, were given away in less than an hour. The police sometimes aided the young women to pass the little red "Foch Book" to the eager multitudes. There is no other city in Europe where there is such a thirst for the Word and where the work may be done so easily.

What Colporteurs Had to Tell

Geneva, the center of Calvin's reforming activities, was visited by the students from house to house, and this year they found eight hundred households who had

never had a Bible in their hand. And Geneva is not a large city.

We have just finished the two weeks' annual conference, and it was an inspiration to hear the reports of the colporteurs from many countries telling of their experiences, of the intense hunger on the part of the millions who have never heard the Word of God, and of the dire need of Europe such as we never dreamed existed. Mr. Rainey, the representative of the British and Foreign Bible Society for Latin Europe and North Africa, was on the program during these days, and has shown his satisfaction with the work of the Alliance Biblique through their experienced colporteurs by choosing several to become members of his own society.

Very little can be done in Switzerland, not because it is already Christian, but because Modernism has eaten its way into the hearts of the people to such an extent that they do not know where they stand. Among God's children the jealousies and consequent calumnies that have been propagated against this "audacious" enterprise of sowing the Word of God, have hindered a work that otherwise would be the means of the evangelization of the whole of Latin Europe.

The only dogma expounded here is "ac-

tion to save the lost before it is too late; to give the gospel to those who have never heard it, and to train young people to give up their lives to the Lord in sacrificial service."



"Bourg-de Four," an old square in Geneva shaded by magnificent elm trees

Courtesy Thomas Cook Co.

How the Discovery was Made

And now, how did I come across it? One day as I was walking in the heart of Paris, rue de Val de Grace, I passed a store window filled with Bibles, with a sign, "Bibles in all languages and at all

prices." Naturally, I entered and made the acquaintance of those within. There in this neatly arranged little store I saw a picture of an attractive building hanging on the wall, and more from a desire to practice my French than anything else, I asked what it might be. It was the Ecole Biblique de Genève, and I was assured that I would be heartily welcomed to further my studies of French there with a special teacher assigned for foreigners desiring one.

The months have passed, happy months of sunshine and beauty, and memories of fellowships enjoyed with the faculty and students will long remain with us. We leave this week for French Indo-China, and we cannot begin to express our appreciation for the great help the stay has been to us in our study of French, with the opportunities at all times of conversation which are lacking elsewhere.

Tribute to D. L. Moody

We feel the least we can do is to make the school as widely known as possible in the homeland, and we bespeak for it the prayers and interest of God's people.

What a blessing it is to know that Mr. Moody's work goes on, and will go on "abiding forever."

The Student's Bible

By Rev. Roy L. Laurin, Winona, Minn.

THE "Student's Bible" is no different than the "Carpenter's Bible" or the "Merchant's Bible," because it is a book of universality calculated to render every necessary aid to every man in every walk of life.

The student early comes into contact with the contention that the Bible needs revision; that a first century book does not fit into a twentieth century world and that it must be brought up to date.

We challenge the right of anyone to revise this book. Over it is written a superscription such as that which Pilate declared to the Jews who insisted that he change the title of Jesus which had been nailed on His cross. "What I have written, I have written." The contents of the Bible will not be changed by one "jot" or "tittle."

Back in the eighteenth century Dr. Johnson said the people grew tired of hearing the apostles tried once a week for the crime of forgery, and so they went to listen to such flaming evangelists as Wesley and Whitefield.

Humanity is not interested in unbelief

*Thy word is a lamp unto my feet, and a light unto my path.—
Psalm 119:105*

since it has enough doubts of its own.

Who Wrote the Student's Bible?

The question you say is simple. Moses wrote the Pentateuch; David most of the Psalms; Isaiah, Jeremiah and the rest of the prophets wrote their respective prophecies; Matthew, Mark, Luke and John wrote the four Gospels, and so on.

But the matter is not so easily disposed of. In the first place, Moses did not write the Pentateuch in the sense in which we understand merely human authorship. Not in the same sense in which Hawthorne wrote the *Scarlet Letter*.

An author conceives a literature within the limits of his own brain; but in the Scriptures we are told that Moses "received" his writings. He did not compile them or conceive them independent of a higher intelligence (Acts 7:38). The compass of the whole argument is taken up by the apostle Peter who tells us in 2 Peter 1:21 two definite things about the author-

ship of the Bible:

1. *How it did not come.*
"Prophecy came not in old time by the will of man."

It is not a man made or man conceived literature in the same sense that we understand human authorship.

2. *How it did come.*

"But holy men of God spake as they were moved by the Holy Ghost."

It is a divinely inspired literature in the sense in which no other writings can be said to be inspired.

The fact that the Bible contains a superior intelligence is proof of its superior authorship.

1. *It possesses an intelligence that surpassed the age in which it was written.*

It was the common conception of the first century that "the earth was flat and the sky was solid." And yet never once is that expressed in the New Testament. It is an evidence of superior intelligence that the New Testament speaks of Jesus entering the clouds and not a concrete roof. How could writers of such limited knowledge avoid the errors common to their age except on the basis of a superior

intelligence?

The revelation of the second advent is an evidence of superior intelligence. In Luke 17:34-36 you will discover a remarkable picture of life; not on a flat earth as was the common belief of that age, but on a spherical earth. At the very moment referred to it would be morning, mid-day and night in different parts of the world.

2. *It possesses an intelligence which surpasses every age in which it is read.*

The Bible has been read in its present form for almost two thousand years, and yet in all these years man has not written a better Bible nor even approximated it.

Now then, if these authors wrote so much better than they thought, by what inspiration did they write if not that of God? Could their writings surpass their thoughts unless by such enlightenment?

To say yes, would be to impeach reason, and yet that is just what modern thought is doing. This book bears as much evidence of a divine authorship as the world bears of a divine creator.

How Reliable is the Student's Bible?

The reliability of this Bible depends on how honest you are with the conditions which govern its reception. We can safely challenge any student to take the Bible and compare it with the "Student's Geology" or the "Student's Biology" or the "Student's History" or the "Student's Philosophy" and come back with a reasonable, *bona fide* and substantiated criticism.

It is true that the Bible is a book of religion and in no sense a textbook of science or history. And yet it is equally true that it gives historical data, and when it does it must be, and is, reliable and accurate.

Here is a revelation of religion through the history of the human race. In order to be a truthful revelation in its religion it must be truthful in its history. It is impossible that its religious revelation can be true when it is taught by history that is false. Can principles be right when they are based on facts that are false?

Ample evidence abounds as to the scientific reliability of the Bible. It existed long before Galileo and yet what he discovered did not disturb what the Bible had been teaching for centuries. Men discovered that the winds had regular circuits and that rain is water evaporated from the earth. But this is what Ecclesiastes 1:6, 7 taught.

The Bible wrote of the stars long before this age of the telescope and camera, and yet what modern astronomers discovered did not disturb what it had already said.

Modern astronomy declares that the stars have different magnitudes and classi-

fies them accordingly. Yet the Bible said that years before (1 Cor. 15:41).

The Bible was written long before this age of archaeological discovery and the unearthing of buried cities with their tablets and inscriptions. And yet we observe that what the pick and spade unearths does not disturb what the Bible has already said.

How am I to Understand the Student's Bible?

The Bible can be made to support almost any theory if you are dishonest enough to displace its meanings. The Bible has a

sir, it all depends on how you look at it."

On this basis of biblical interpretation the Bible has many meanings. It means that the Bible says *anything* and that anybody may read into it anything *he* is disposed to. But I would ask you to believe that the Bible is not saying *anything*. It is saying *something*. *Something* so definite that when the last writer writes *finis* upon its pages we are charged not to add to it or take from it upon pain of judgment.

There is but one meaning and that is the meaning that comes to a spiritually prepared and sensitized mind, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Your approach to an understanding of the Bible is no different than your approach to an understanding of life. Both must be experienced before they can be understood. And unless through the new birth the student comes into an experience of this book, he has no basis nor capacity to understand it. Here is literature so unique in its conception and its content that it is never naturally, or philosophically or scientifically, but *spiritually* discerned. Upon this hinges an understanding of the Bible.

One more thing will conclude these remarks. The student will come into contact with what seems to be a conflict between the Bible and present day opinion. Be that as it may. If there is a conflict real or imagined there is not a student so great and wise that he cannot say with John Adams:

"The Bible contains more of my little philosophy than all the libraries I have seen; and such parts of it as I cannot reconcile to my little philosophy I postpone for future investigation."

Such is the saying of a great man, and if you would be as proportionately great, you must surrender the pride that so many are apt to bring to this Book of God.

AN ENCOURAGING WORD

"God bless you in your ministry. The MONTHLY maintains a fine spiritual and scholastic standard, and remains so loyal to the inspired Word of God that it causes gratitude in our hearts to God and inspires confidence in and prayers for its management."—E. S. G.

Don't play with the spoon before you take the medicine.—Letters from a Self-made Merchant to His Son.

Do not judge a man by his umbrella—it may not be his!

Moody Bible Institute Monthly

Our Confidence

By Jesse Albert Barney, Gombari, Congo Belge, Africa

These are times so dark, mysterious,
Times so filled with sordid night,
That 'twould seem this world delirious,
Soon must reach its destined plight;
These are days unfathomed, dreadful,
'Tis the ages' maelstrom hour,
And the world is plunging, reeling,
Gripped upon by unseen power.

Now we surely see above us,
Far above us in the sky,
One lone star of lustrous brightness,
And it speaks that day is nigh.
Glorious herald of the morning,
Though our eyes were filled with tears,
It imparts in signal blessing,
Hope that quite outweighs our fears.

Jesus is the Star above us,
He is shining, holy Light;
And the Rock, unmoved, eternal,
Underneath us through the night,
Is God's Word, His precious message—
Ah! with these the storm we brave,
Singing back the trustful message,
"God JEHOVAH, He will save!"

use, but it also has a misuse.

We sometimes interpret the Bible with an utter disregard for truth. I once listened to a sermon by a man who said that interpretation was a matter of personal disposition. He then quoted these lines, "What are the wild waves saying?" The answer was, "Well, that depends upon you."

The same treatment was given an artist's painting. What does it say? Well, that depends on you.

Then the idea was brought into the field of biblical interpretation. What does the Bible say? That all depends on how you look at it.

Suppose an instructor gave a student a problem and told him to get an answer. And suppose he was unfortunate enough not to arrive at the correct answer and the instructor called his attention to it. And then he shot back, "Well, you see,

A Challenge to Service

Synopsis of an address to young people given at the Moody Bible Institute,
by Rev. George M. Landis, New Castle, Pa.

IN a sense the prophet Isaiah stood where doubtless many of you stand tonight. He had been in the service of God, but he now received a call to a more complete service. Let us observe the various steps and stages in Isaiah's call and in the preparation which fitted him to obey it.

A Celestial Vision, 1-4

1. He saw Jesus Christ in His pre-incarnate glory. "These things said Esaias, when he saw his glory, and spake of him" (John 12:41).

2. He saw Christ reigning. "The Lord sitting upon a throne." As Uzziah's throne was tottering, Christ's throne was seen as established. As the kings of the earth go down in our hearts and lives, the King of Glory becomes exalted.

3. He saw Christ worshipped. Perhaps Isaiah had made the common mistake of today, viz., thinking more of serving than of worshipping the Lord.

4. He saw Christ's holiness. Little do we appreciate the absolute holiness of God, else we would say little of our own holiness. If God is holy, it naturally follows that those who would fellowship with Him must also be holy (1 Pet. 1:15, 16). But this holiness which is acceptable to God, is found only in Christ, who is "made unto us holiness (sanctification)" (1 Cor. 1:30).

5. He saw Christ's power as the posts of the door moved. Remember how Christ gave His disciples demonstrations of His power before He sent them out.

The intent of the vision was to prepare Isaiah for God's service, and this has ever been God's method. Recall the visions of Abraham, Moses, Joshua, Job, Ezekiel, Daniel, Paul, John.

It is more necessary that we have a vision of God than that we have a vision of man or of the task to be done. Paul had a vision of Christ on the Damascus road before he had a vision of the man from Macedonia.

It is a vision of God which gives the proper perspective to life and to service. The trouble with the most of us is that we look at everything through the lens of self, and how discouraged we become!

A Confession of Sin, 5

1. Only in the light of God's holiness does man see sin as it really is. It is the mission of light to reveal. We would say little of our holiness if we had a glimpse of God's holiness.

2. Man is overwhelmed with the immensity and depravity of his own sin. The prophet cried: "Woe is me for I am undone (cut off)." Coming to an end of self he was now in a position where God might work through him.

3. He freely acknowledged his sin. This is the only way for the saint to get

Whom shall I send, and who will go for us.—Isaiah 6:1-9



George M. Landis

rid of sin. "He that covereth his sin shall not prosper," either spiritually or temporally. Those who are the most spiritual are the most conscious of their own sins and shortcomings.

A Cleansing from Sin, 6, 7

1. God demands clean servants. The defiled would misrepresent Him and be a reproach to His cause. "They that bear the vessels of the Lord must have clean hands." The sin question must be settled before the service question can be considered. An unsaved person who is yet in his sins, cannot serve God acceptably.

2. The sin was cleansed by a coal from the altar. The coal was live and burning. The light which exposes sin will also dispose of sin. The purification of sin rested upon the provision of the altar. The altar

speaks of the Cross where sin was judged and removed. We can only come to the throne by way of the altar.

3. This cleansing was perfect and complete. The altar answers every claim of the throne, so the Cross answers every claim of God's law against us. The Christian life starts at the Cross and ends at the throne.

A Challenge to Service, 8

1. *A pressing challenge* because of the great need. Souls are dying for want of the message of life. The King's business requireth haste. Many great needs in the world today which only the church can meet, and only the Lord can supply.

2. *A personal challenge*, "Who." God does not call for machines but for men. God deals primarily with individuals. This is a personal call to every child of God. Have you heard it?

3. *A persuasive challenge*. "Whom shall I send?" indicates the divine authority, direction and compulsion. God's work must be done. Man's work may wait. "Who will go for us?" indicates that God wants willing heart service. He will not conscript or coerce us into His service.

4. *A present challenge*. It comes to us today with all the force that it came to Isaiah. God still has a great work to accomplish in the world and He wants men and women to do it. The great commission has not been fully discharged. Over two-thirds of the world is not converted. God's work includes the secular callings, as well as the ministry. God needs Christian business men, mechanics, professional men, scientists, servants, teachers, rulers, farmers, nurses, etc. God also has a great need for ministers, missionaries and Bible teachers. A great and high calling which none should neglect if God calls them to it.

A Consecration for Service, 8

1. *A presentation of self*, "Here am I." This means the prophet gave himself unreservedly to God. Here am I, and here will I remain, at the feet of the Lord. The "I" is the part God wants, our personality, our all. There is too much "I" in most of our service.

2. *A dedication of service*, "send me." The dedication of service must always be preceded by the dedication of self. No reservations made as to where I will go. The choice of the field rests with Him. No questions asked as to salary or conditions of service. The prophet sailed under sealed orders. We can trust the directions and details to God.

A Commission to Serve, 9

"Go!" The servant was now ready and prepared to go. God does not commission unprepared men. It would have been folly to have said "Go," before the vision, the

conviction, the confession, the cleansing, the challenge and the consecration.

1. Its definiteness, "God." This may seem like a very indefinite direction, but when spoken by Christ it always means the next step ahead. We walk by faith instead of sight. All faith sees is the next step.

2. *Its dignity.* The eternal God gave the commission. It matters much who sends us forth. The wondrous vision of the Lord of Glory would ever be in the mind of the prophet as he met difficulties and opposition. Let us be careful not to discredit the glorious One who sends us forth.

3. *Its dynamic.* The power of the omnipotent God is back of the commission. The ambassadors of the King can expect the protection of the crown.

4. *Its delights.* Joy in this world, peace and satisfaction. "Well done" from the Lord Himself in the world to come.

Ten Questions for Someone to Answer

Propounded by Rev. J. C. McCaslin, St. Paul, Ind.

1. To what extent, if any, can a conscientious fundamentalist continue in the fellowship and under the denominational management of aggressive modernists?

2. To what extent in the Bible has God authorized any special observance of Pentecost from April 20 to June 8, 1930?

3. Is this contemplated celebration of Pentecost a man-made or a God-sent movement?

4. Should fundamentalists co-operate with or separate from this movement as projected by such conspicuous modernists as Bishop McConnell, S. Parkes Cadman and Harry E. Fosdick?

5. Has the time come for fundamentalists to promptly and literally obey the emphatic commandment given to believers in 2 Corinthians 6:14-18; Ephesians 5:11, and 2 John 9-11?

6. Would it be for the glory of God,

the mutual good of believers, and the salvation of souls for the fundamentalists of America to unite in a scriptural observance of Pentecost in some central city during a period designated by the officers of the World's Christian Fundamentals Association?

7. Would the same holy purpose, inspired by the Holy Spirit, find expression in the organization of a distinct fellowship of fundamentalists during this united observance of Pentecost which would include all ministers, churches and members who subscribe to the Nine Articles of Faith, and thus unite together in one body for the evangelization of the world and Bible teachings in order to supply fundamentalist churches with pastors who are true to Christianity?

8. Would it not be reasonable to expect that thousands of people would be con-

verted as the result of the mighty demonstrations of the Holy Spirit during this season of prayer and preaching of the Word?

9. Since it is evident that the International Uniform Sunday-school lessons and subjects are now being chosen for the advantage of modernistic treatment and teaching, has not the time arrived for the selection of fundamental Sunday-school lessons by the officers of the World Christian Fundamentals Association, their adoption by fundamental Sunday-schools, and their publication with helps for teachers by all of the publications which are true to the faith?

10. Why not advocate an open and complete break with modernists and modernism as an act of loyalty to Christ for the glory of God and the salvation of our perishing young people?

A Letter from the Philippine Islands*



Malabang, Lanao, P. I.

The Editors,

MOODY BIBLE INSTITUTE MONTHLY:

Just a few thoughts on some of the fulfillments of God's prophetic word, that we see taking place in the world today.

In the signing of the Paris Peace Pact, in the numerous disarmament conferences and treaties, in the agitation and propaganda in some quarters for a man made universal peace, can be seen now taking place a fulfilling of Revelation 7:1-3.

That this will mean only a temporary peace, contrary to the exponents thereof, may be seen in verse 3, for it says, "Till we have sealed the servants of our God in their foreheads."

That this refers to the children of "my servant Jacob" may be seen in verse 4, latter part "and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

By this then we know that, though this movement is of God, and will accomplish the purpose by Him intended, it will fail to bring lasting peace to the world.

Simultaneously with this movement, we see the organizations springing up which

are to accomplish the task of the "sealing" in the many missionary organizations, now carrying the gospel to the Jews.

What the Seal Is

A word here as to the sealing itself. We are not sealed as some claim who pervert the Scripture, when we keep the seventh day as Sabbath, but we are sealed when we accept Christ as our Saviour, Lord and King, as Paul says, "sealed with the Holy Spirit of promise." So will be sealed the one hundred and forty and four thousand.

Co-ordinating Religions

The effort now taking place to co-ordinate religions is predicted in 2 Thessalonians 2:7, last part, "He who now letteth will let until he be taken out of the way." "He" who is the Holy Spirit, is rapidly being taken out of the way today, that the "man of sin" may be revealed.

Just imagine if you can the Christian church of Paul's day, joining up with the temple of Diana, for example. Yet in our day we see those who should know better desiring to have fellowship with those who are of that old Serpent the devil. Surely the world is being prepared to receive him who cometh in his own name!

Can it be the spirit of Him who said

to the Pharisees, "Ye are of your father the devil," or again in another place, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother," inspiring the movement for universal brotherhood?

No Fellowship With Darkness

How can the followers of the lowly Nazarene, "the Prince of Peace," have fellowship with the followers of Mohammed, the prophet of the sword? What spirit can call to the mind the sayings of Mohammed? Surely not the Spirit of Truth, promised us by Jesus, who He said would bring to mind His words. Such is the subtlety of Satan.

What spirit is originating the contests of one class and another taking place here and there in religious papers? One had an architects' contest in designing church buildings for one thing. Is that in the spirit of Him who said, "I am among you as he who serveth."

Surely they have their reward.

Again we see great million dollar buildings being erected to serve as combination church, hotel and business block.

Worldliness in Churches in the Philippines

A few years ago I was reading a description of a church building just then

*We gladly publish this letter because of the spirit of its testimony, though we may not quite agree with one or two interpretations or applications of Scripture texts it contains.—Editors.

finished here in the Philippine Islands. The upper room, so read the description, was a fine place for the young people to hold their dances.

What a difference to the use of the "upper room" in apostolic days. Then it was used as a place of prayer often filled to overflowing with the Holy Spirit, but it has in these days become the recruiting agency of brothels, and the hold of every unclean spirit.

As those who proclaim themselves Chris-

tians turn from the leading of the Holy Spirit to the worship of their own intelligence, turn from the gospel of the one living God to the gospel of their own righteousness, the earth becomes willing to accept and to bow down in worship before him who is the prince of this world.

Sorely grieved is the Holy Spirit as gradually but surely the world refuses Him as its mentor and guide in spiritual matters. Surely the harvest of the earth is fast becoming ripe for the sickle.

An Earnest Appeal

Oh, Christian fellow servants, lift up your hearts in prayer, that we all may stand fast in the faith once for all delivered to the saints, and that with God's help we may by all means save some.

Thank God for those few in proportion, who yet in their daily walk lift up Christ to the gaze of a dying world!

Yours in the fellowship of the saints, and the service of the King.

Glory be to His Holy name. Amen:

C. L. E.

"The Other Side of Evolution"

South Orange, N. J.

Editors, MOODY MONTHLY:

As a member of the MOODY MONTHLY family, may I not presume on a privilege to turn to you for comfort and council? I have done so before and have not been denied.

You may have seen in *World's Work*, December, an article by Prof. Frederick Tilney, "The Eternal Question—Evolution."

Also you may have seen that according to Gerrit S. Miller, Jr., of Smithsonian Institute, the conclusion of the scientific world is that the missing link is yet to be found. He says that in the place of such a demonstrable link, we possess nothing more than some fossils so fragmentary that they are susceptible of being interpreted either as such links or as something else, etc. He notes the disagreements about the

Java and Piltdown men, and how little proof there is for the claim made for them.

More and more is evolution of the Tilney brand being abandoned, yet the magazines and newspapers are still giving it to us. What important current periodical ever gives the other side?

After reading Tilney, I turned to McCann's *God or Gorilla*, and find it so wholesome and fascinating that I shall re-read the whole book.

Isn't it about time some such person as McCann were given a chance by our editors? His exposure of Osborne's hoax in the Hall of the Age of Man, Museum of Natural History, New York, ought to be better known. It is a pity we can't have fair play.

We do not object to the theory of the study of evolution, but we do object to the

claim that it is an established fact, and that it is so taught to impressionable youth, and unthinking adults.

"Our arboreal ancestors" and ape cave men are constantly appearing in current literature as settled and accepted by everybody not "grossly ignorant, etc.," and I think it is unfair and prejudiced. Eminent scientists a plenty, do not accept it. But who knows that they do not accept it? Who hears from them in our literature?

Why cannot publicity be given to that side? Isn't it about time for some one to start something? Isn't the spiritual deadness in the land somewhat due to the ungodly silence of the friends of truth? And are we not neglecting our duty to our youth in making no effort to combat the false more vigorously? How can it be done?

Anyhow, I want to write *World's Work* and suggest that the other side of the evolution question be given a place by some one such as McCann. Will you advise me whom to suggest? Is McCann still living? What is his standing as an authority?

Yours cordially,

(Signed) (Rev.) E. A. Quimby.

True Love

By Rev. William Hay, Toronto, Can.

*By this shall all men know that ye are my disciples,
if ye have love one to another.—John 13:35*

Not the dawning, not the twilight,
Nor the blaze of sunlit skies,
Half so much reveals the wonder
Of the love that never dies,
As the grace of the Redeemer
And His sacrifice on earth,
And His friendship, sweet and holy,
That gives life divinest worth.

So, not learning, not believing,
Nor the brilliant knowledge won—
Though as much the gift of heaven
As the glories of the sun—
But the love that thinks no evil,
That must win in life's long strife.
Is the regal sign of oneness
With the risen Prince of Life.

McCann is still living, so far as we know, and is a good authority. In addition to his book there is Prof. Louis T. More's, *The Dogma of Evolution* (Princeton University Press). Also Prof. A. S. Zerbe's *Christianity and False Evolutionism* (Central Publishing House, Cleveland, O.); Prof. George McCready Price's *The Phantom of Organic Evolution* (Revell, New York); Prof. Alfred Fairhurst's *Organic Evolution Considered* (The Standard Publishing Company, Cincinnati, O.); and last, but by no means least, *The Other Side of Evolution*, by Rev. Alexander Paterson, D.D. (Bible Institute Colportage Association, Chicago). This last is not a large volume, only about 150 pages including the index, and it is inexpensive. We wonder if our correspondent is acquainted with it? If not, he had better obtain it at once, and place several copies in his Sunday-school library, and tell his conference about it and extend its circulation as far as possible. It is plainly written, logically arranged, rich in quotation from authorities and well documented. No one will be led astray by evolution after reading it, unless he is very desirous of being led astray.

Be Fair to Roman Catholics



Lockport, Ill.
Editors, MOODY MONTHLY:

I feel it my duty to write to you about an article which appears in your December issue, page 182, "Confession—To Whom?"

At one time I belonged to the Roman Catholic church, and I know they do collect money for many things, but one thing they do not collect money for is confession.

I believe that you love the Catholic people and would like to see them come to Christ. It may be you have not the burden on your soul for these people that I have. But if you had a mother, sisters and brothers, trusting in that church for salvation, and a dear old father who died trusting in that church, you would have a greater burden on your soul for the people who belong to that church.

It is little articles like this that tear down the Christian's hope of ever winning the Catholic for Christ. Do you not love the Catholics enough to study their faith to find out what is true or false in their church, and then with God's Book and the Holy Spirit, show them the right way and compare it with their wrong way?

There are many books on the market today supposed to have been written by people who were at one time followers of that church telling of horrible things. But when a Catholic reads many of them, he knows that a Catholic never wrote

them, especially by the way they speak of the mother of Christ.

There is as much difference between an article written by a person having at one time been a believer in the Catholic church and one who poses as a Catholic and writes, as there is in a person giving a message filled with the Spirit of Jesus Christ and one who does not know the Saviour.

Being filled with the Spirit of Christ, knowing beyond a doubt that we belong to God, having the promise that no one can take us out of the hands of Christ, we ought to dare to venture anywhere if it be to the furthering of God's kingdom.

I do not know why the Protestant people will write about the Catholic faith, and not take enough interest in them to study their religion so they can help them know the right way.

Thank God for your radio station. It is a blessing to me, and I always remember you in prayer. But I feel it my duty to tell you that that article would discourage a Catholic from looking further into the Protestant faith.

I would not want one of my Catholic friends to read that article in my home for it is not true. So do not be offended at what I write, for I am,

Your Sister in Christ,

O. F. B.

We are not at all offended at what our

sister wrote. It is all right, and we can endorse almost every word of it.

The article she criticizes was a brief "filler" copied from another periodical, and it had better been omitted. We take the blame for it, and apologize. Notwithstanding, we think our sister is somewhat in error when she says that priests do not collect money for confession. All of them do not, we feel sure, but unless many lies have been told in the past, some of them have done it.

However, we pass over that to say that our sister is right when she expresses her faith that we love the Catholic people and would like to see them come to Christ. She is right too, when she affirms that little articles like that mentioned hinder the work of evangelizing Catholics. We Protestants ought to study their faith better than we do to find out what is true or false about it, and then with the Bible in our hands show them the right way.

Before concluding, we feel like adding that there is much truth at the base of Roman Catholicism. Unlike Modernism for example, Catholicism believes the Bible to be God's Word. It believes Jesus Christ to be the Son of God and the Saviour of men. And what is more, it believes all men need salvation. Sad is it that to so great an extent it has made the Word of God of none effect by its tradition.—Editors.

Stock Gambling and Legitimate Investment

Richmond, Va.
Editors,
MOODY BIBLE INSTITUTE MONTHLY:

Your editorial in December on "Stock Gambling" interested me, and I would like you to go a little further and state the exact difference between legitimate investment and stock gambling. I have often been perplexed about it, and would like to know if there is any real difference between the purchase of shares of stock and selling them at a profit, if the value increases (or taking the loss if it declines), and buying land or merchandise, and selling them at a profit, or losing?

You say that stock exchanges are not for Bible-taught and Spirit-led Christians, and that those who speculate in stocks are not "soldiers in service," being entangled in the affairs of this life. Is it not difficult, however, to escape being caught somewhere in the network of entanglements which surround us? For instance, some soldiers in service may receive their support, or partial support, from those who make their money, or a part of it, in stocks; and do not Christian

institutions such as Moody Bible Institute, solicit funds indiscriminately from Christians, some of whom may be connected with stock exchanges or brokerages, or have speculated in stocks?

Another case: I regard with disfavor the use of tobacco; yet the sale of this product is more or less woven into the fabric of commercial life. The company for which I work, sell metals, some of which are used for flues to cure tobacco. Others sell different commodities which enter in various ways into the tobacco business. What can we do about it?

Excuse me for taking up so much of your time, but if you can throw any light on the subject, I shall appreciate it very much.

Sincerely yours,

M. C. G.

1. We see no difference between the purchase of shares of stock and selling them at a profit or loss, and buying land or merchandise and doing the same. Either may be a legitimate and honorable form of business.

2. By "stock exchanges" alluded to in our editorial, we meant the thing therein described and sufficiently identified as we thought. Such speculating in stocks is very different from the sober purchase of that commodity with *bona fide* money, and for the purpose of investment.

3. It is indeed difficult not to be caught somewhere in the network of entanglements that surrounds us, but it is not at all difficult for a sincere and intelligent Christian to keep away from such a snare as Wall Street presented last summer and fall.

4. Yes, Christian institutions, soliciting funds even from professing Christians, may sometimes receive money made by speculation on the part of those Christians. But that would not necessarily make these institutions sharers in any culpability attached thereto.

5. If our correspondent's conscience forbids her working for the firm by which she is employed, she ought not to remain there, of course. But it seems to us that she has no reasonable ground for such a feeling. Perhaps Paul's words in 1 Corinthians 5:9-12 bear on her case.—Editors.

Moody Bible Institute Monthly

God Does Not Seek Advice



A subscriber, Richard Wells, of Bushkill, Pa., sends us the following letter which a friend addressed to him. He thinks it might be a help to other of our readers, and we agree with him.—Editors.

Dear Brother:

Your thoughts on prayer are a little different than mine. My experience is, that the Lord does not answer prayer but answers quite differently than I asked. "Not my will but Thine be done."

If one of our little children would ask me for a penknife, I surely would not give it to him, because it would be dangerous, but I would give him something that would satisfy him and he would run off and play again, and so it is with our Heavenly Father.

We often ask for things that are not in accordance to His will and for our good, and He does not answer because He sees the end from the beginning.

He says, "Ask and you shall receive,"

but He does not say you shall receive what you ask.

A dear brother told me that he had been very sick and was recuperating in the mountains where there was a large lake. He sat in the sail boat, the breeze was stiff, and he sailed nicely for a while, but suddenly, the breeze stopped and he was helpless. He was too weak to row to shore, and he asked the Lord to give him a breeze to blow him ashore, but no breeze came. Instead a kind neighbor who saw his predicament rowed out to his boat, and fastened his own to it and towed him ashore.

The Lord answered his prayer. What he wanted was to get to shore, and he gave the Lord advice how to get there, but the Lord did not take it.

The Lord got him ashore, but He gave the neighbor the privilege of towing him in. He got his desire, but not his way.

I have long ago given up tendering the Lord any advice whatever. I tell Him what I would like to have, and if He

thinks it wise for me to have it, I let Him have His way in giving it to me.

I perceive that you are just as I am, very impatient. I confess that I often want to give the Lord a push to hurry Him up, but I have discovered by long experience that He will not be hurried.

Yes, brother, I often praise the Lord for what He is *going* to give me.

You know the definition of faith is found in the first verse of Hebrews 2.

I have often held on in prayer for three or four years, because of what the Lord said. He told of a man at midnight who went to his neighbor's house to borrow bread, and he refused because he did not want to get up, but gave it to him for his importunity's sake.

I make a rule to pray this way. If I ask anything of God and do not get it, I want to find out why. And if the Lord leads me to believe that it is not His will I drop the prayer because I do not want anything the Lord does not want me to have.

What the Mountain Book Fund Does

The following letter has come into our hands with no request to publish it, but we feel it a privilege to do so. It is from a school teacher in the mountains of Kentucky, and tells its own story.—Editors.

The Bible Institute Colportage Ass'n.,
843 N. Wells St.,
Chicago, Ill.
Gentlemen:

At last I have found you! I have been looking for a firm of this sort in all my teaching years. The Bible is the greatest of all lessons and we mix Bible with every lesson. I have honestly had it said that I teach too much Bible, however that didn't stop me. It has been said by visitors that my children in school know more Bible than part of the preachers.

I was glad to receive your splendid literature and the children are so enthused over earning the Gospel of John as well as the New Testament.

The way I let them earn their Pocket Treasury was to require them to read it through before it belonged to them. They are great Bible readers anyway. To get their Bible grade for the month they must read ten chapters a month and the ones too small to read must have a parent read a chapter to them, thus causing many parents to read the Bible who wouldn't otherwise.

Please send me every bit of literature you can spare and it will certainly be used to the best of my ability. Now if

ty-six pupils and I'd love to place one of these whole sets in each home for they are just fine. Send me every bit of the spare literature you have for I have wondered just where I could find such material. If there is a packing charge I'll be glad to pay that and also postage, for these will help me so much. The children all know the Twenty-third Psalm and they are busy on the other because they want to earn it all.

(Signed) * * * * *

February, 1930



These bright Kentucky school children represent thousands of mountain boys and girls who are being won to Christ through the ministry of the Mountain Book Fund

there are some teachers that don't respond to the offer, could you send me their supply, as I would love to give each child one of those story books to keep at the close of school, for I really want to keep these others for the library. How I would appreciate this, for they are such splendid books! I have twenty-

Missionary Department

William H. Hockman

THE NHAMBIQUARAS

Those who have read the thrilling story of Mr. and Mrs. Arthur F. Tylee's adventures in pioneering among the Nhambiquara Indians in Matta Grossa, Brazil, will be intensely interested in following up the developments that have taken place in this work during the past year or two. The work at Juruena has been carried on by Mr. and Mrs. Hasker and Mr. McDowell, who have made much progress in overcoming the suspicions of the natives and learning something of their language. Mr. McDowell has written an article for *Inland South America*, which, though all too short, gives some glimpses into life in this strange out-of-the-way place.

"The gates of hell cannot resist persistent prayer. Slowly but surely the barrier of suspicion is breaking down and we are seeing many signs of the Indians' confidence in us. . . . Mr. and Mrs. Hasker have made great progress with a vocabulary of the language, and we would ask very definite prayer regarding this.

A Coveted Experience

"Perhaps it would not be an exaggeration to say that the most important step forward made in this work was taken recently. Mr. Hasker had been going out a little way with the Indians when they were returning to their villages, to show them we had confidence in them and to accustom them to the idea of our going with them, once going as far as twelve miles. On May 31 a party of friendly young warriors invited us to go with them to an encampment where they had left their women folk. Setting out at nine in the morning, the trail twisted and wound about through heavy sand or wooded country, occasionally cutting across the course of a stream. . . . About three in the afternoon we reached the encampment in the woods. Each family had a few bushes stuck in the ground to shade them from the sun. Round about were heaps of grasshoppers spread out in the sun to dry, which was the only food we saw with them.

"As soon as we arrived they told us that Chiquino, one of the chiefs, was camped close by, and had invited us to stay the night with him. Chiquino was out hunting, so we decided to go to his camp and wait for his return before giving an answer. He arrived about sunset, and we asked him the conventional question, 'Is Chiquino angry?' He replied that he was not, and invited us to remain the night with him, adding that he would accompany us back to our home on the morrow.

Primitive Hospitality

"A girl with a baby in her arms brought us some palm-leaves. A warrior whom we knew gave us each a gourd for a pillow. Another lent us an ax to cut brushwood for our fire. After spreading

out the palm-leaves and lighting our fires—one on either side of us—we stretched out our weary limbs with hearts full of thankfulness to God.

"The woods were crowded with grasshoppers, and just after dark some of the warriors came with lighted torches and set fire to the bushes, which scorched some of the grasshoppers and drove the rest onto the bushes just ahead. The



Mr. William E. Hasker with two Nhambiquara Indians

The Indian on the left is called "Germano." He has two wives and is very tame. He has worked for the missionaries at Juruena, and helped in giving words and phrases of the language. The other is a chief, Casuso, who was responsible for the killing of two guards at Utiarity. He does not come in so very often.

women then came with baskets and gathered a great quantity of the creatures, breaking their legs to keep them from getting away. We tried some, and they tasted somewhat like dried fish. Next morning we set out after sunrise and arrived home about midday."

IN THE HEART OF ASIA

If our readers have seen that fascinating volume *Through Jade Gate and Central Asia* or have followed the wanderings of those three dauntless lady missionaries, the Misses French and Cable, they will be eager to learn of their present ministry away in Chinese Turkestan where they have been literally sowing beside all waters. We are privileged to have a recent communication from them, written while out on a long tour on the Tibetan frontier. These selected paragraphs will interest our readers.

"We are writing this letter from a

Tibetan pass in the Richthofen Mountains. We are nomads once more, and our home is a small tent in which three tidy people can live in comfort. By night the floor is covered with sleeping bags, but during the daytime we pile these up to make a divan, and a respectable reception room is evolved. This well made tent, lined with capacious pockets, is an unqualified success and has no small wind-resisting powers. The gale that swept down the valley last night laid the preaching tent flat, but we remained snug and safe and lay quietly thinking with gratitude of the friends who gave us our camping outfit.

Penetrating the Darkness

"When the Chinese crowd had scattered at the close of the fair, we spent one whole day receiving calls from Tibetan lamas who had seen the Scriptures, which are now printed by the Bible Society in Eastern form, and who came to beg a copy of the sacred book. These have now been carried back to many a distant monastery where they will be read by schools of priests.

"There is an old established lamasery here. The 'living' Buddha whom we knew died last year. He was a man of exceptional ability and a great source of revenue to the temple. The head of the order has written to say that although all trace of the re-incarnated spirit of this famous individual is apparently lost, however, if an adequate offering is made he will undertake to trace the path of the spirit and restore to the monks their Buddha. The re-incarnated spirit already has entered his fourteenth life as a rescuer of men. So the community has to decide whether to pay the huge sum required and gain the income which his presence would insure, or save the capital and lose the income.

Gospel Fruit

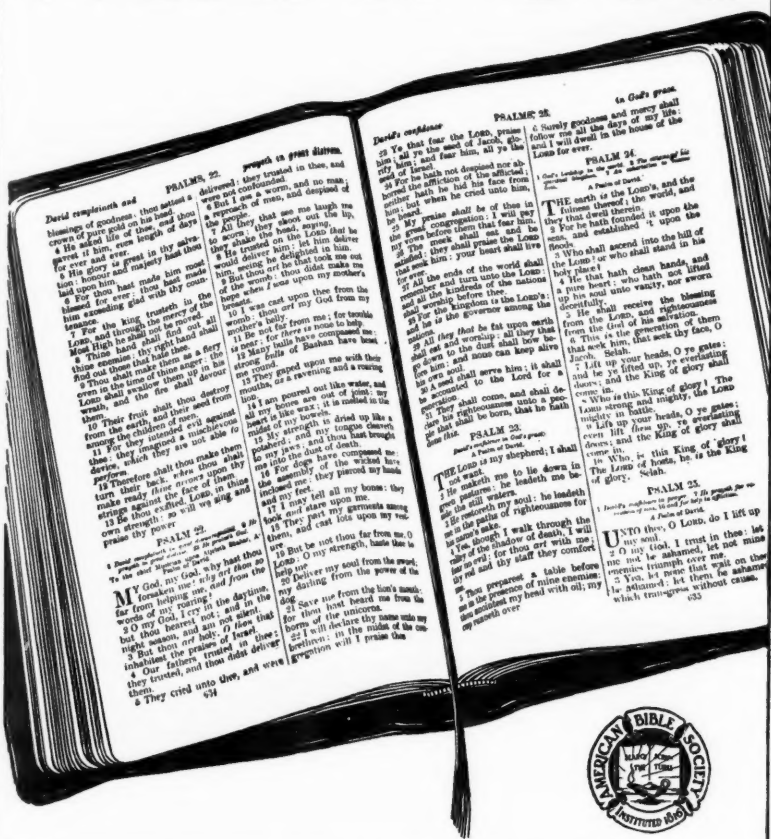
"A few days later we halted our caravan at the door of a farmstead whose high mud walls were a counterpart of hundreds in the vicinity, but over whose door was an inscription indicating that this was the dwelling of a Christian family. The head of the home, once an ardent Buddhist, one day casually picked up a strange volume in the house of a friend, who told him to take it away as it was a Christian book he had secured in far-away Suchow. Our friend accepted it, studied it, and believed it. His whole household is strikingly Christian. He has recently been baptized, and his wife and son are ready to follow his example.

"After sunset neighbors dropped in, tired with the day's work but eager to hear what we had to tell. Although many of them have been making it difficult for this isolated Christian family, they listened very sympathetically, and it is evident that the man's sincerity is commending itself to them.

"This family has lived on the same plot of ground for at least four hundred years, with conditions little changed. A grinding stone and weaving loom supply the needs of food and clothing. But the echo of current events in the great out-

Moody Bible Institute Monthly

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February, 1930

"I prefer American Bible Society bonds before many others, first and foremost because they are an investment for eternity."

"My wife and I are pleased that our gift will ultimately aid a great missionary agency. We like your promptness in remittance."

"The satisfaction that I can help to aid the Gospel message and that the work will continue perhaps long after I have gone gives me pleasure."

"One attractive feature of your annuity bond agreement is that it pays a good substantial income to the Annuitant as long as he lives; and pays it promptly."

"The thing most gratifying to me is the knowledge that after I am gone my money will still be at work. That is, it means permanency of Gospel Proclamation."

"I am now past seventy-one, and have money invested in other ways that give me trouble and anxiety; but the income from your annuity bond agreement comes as regularly as the seasons."

"I have a real joy in the thought that I can have a share in the truly wonderful work the Bible Society is doing for the whole world. I consider this is the best investment I have ever made."

"To my mind your Annuity Bonds have many attractive features but I am especially pleased that my gift will aid in a great missionary work, and that when I am gone there will be no cost of administration, no inheritance tax, no wrangling of heirs."

"I have known people of keen intellect and good judgment, who in their old age could not be restrained from making unfortunate investments. It is a satisfaction that I have something laid away where I cannot waste the principal, should I be so unfortunate as to live in body longer than in mind."

"Your Annuity Bonds seem to me eating the cake and having it too; high present income, no tax on it as I am not in the income tax class now, and the assurance that when I go, the money is already in the hands of the Society that I have known and loved so long, for the best work in the world."



side world is beginning to reach this out-of-the-way community, as indicated by inscriptions on the walls of one home which read, 'Down with Imperialism,' 'Abolish unequal treaties.' China certainly is thinking.

A Sad New Day

"The atmosphere of even the remote Northwest has become fiercely militaristic. City gates are so guarded that they can never be passed without challenge, and everyone's movements are suspected. All letters are censored and no envelope reaches us intact. Only the hand of God holding doors open is making it possible for us to carry on evangelism. Six years ago all the important cities were accessible and ready to welcome the missionary. Since then earthquakes and brigandage have almost wholly destroyed the populations in several important areas, and that door of opportunity is closed to us forever. The next phase may likely be the tyrannical control which China is rapidly learning from her neighbor on the north. It may be that our present service is being done in the last evening hour before the night falls when no man can work."

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"HOLDING FAST THE FAITHFUL WORD"

The air is full of rumors regarding the gradual defection of mission personnel in connection with many of the old denominational boards. Alas, alas, the most of it is all too true. With the outgoing of a new generation of workers trained in the liberal schools and seminaries the complexion of many fields is radically changed from the former days when all preached the same clear-cut gospel of a divine Saviour for a lost race. Although we may wonder what impels a liberalistic man to venture out to face the inconveniences of the average mission field, the presence of this type of religious leader is now occasioning the same controversy and cleavage in the hinterlands of Asia, Africa and South America as we witness here in the homeland. Such persons are not found in any of the independent or faith societies, and seldom in pioneer or evangelistic work, but usually in connection with the institutional activities of the older organizations that offer a guaranteed salary.

We are happy to record, however, that there are still workers and stations that stand true to the old faith and the old Book, though in some of the societies their numbers are few and they are gradually being edged out. One such group of workers, with whom we have had much intercourse, is found in Portuguese West Africa, commonly known as Angola. We have before us a report from Rev. H. A. Neipp of the district around the station of Chilesso.

A Faithful Work in Angola

"The growing demands of civilization upon the native population have certainly awakened Africa from its lethargic sleep. The natives now realize their hopeless condition. Away from the railway line and the new towns the poverty among the natives is more apparent than ever. The power of the old chiefs is gone and the witch doctor has failed. Hence they are turning to God to find light, hope and life. What an opportunity we have as missionaries of Jesus Christ to make known to them the only Saviour of the world.

"At Chilesso station our Sunday congregation has only an average of 700, not having many villages nearby, but our quarterly conferences are always great occasions when large crowds come together. Our last special week of prayer was attended by believers from near and far. The last Sunday, though a rainy day, found over two thousand people present. Although an overflow meeting was held in the school house, our accommodation was inadequate. The service lasted three hours and we had the pleasure of baptizing eighty-three new members.

Official Handicaps

"Since the native language is no longer taught in our schools (the government requiring Portuguese) the catechumen's classes reveal an appalling illiteracy. In order to help the native believers read the Bible in the vernacular we have given out many primers. Lanterns for studying at night are in great demand.

"All the elders in charge of outstations are responsible to the government officials for supplying their demands for conscript labor and the collection of local taxes. In the larger outstations a special man is appointed who attends to the calls and demands of the local officials. Often he is detained at the fort or thrown into prison if the taxes are not paid promptly or the required number of laborers forthcoming promptly. His is a difficult position, and much hardship is endured for the sake of his brethren in the faith.

"Most of the outstation elders are born leaders. The average outstation has sev-

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Moody Bible Institute Monthly

eral hundred residents, who have come from different tribes, having left their families, village customs and native chiefs to join a Christian community. The village elder must have much grace and a greater ability than the ordinary native chief. The joy these men have in advancing the cause of Christ is their greatest reward."

EVANGELISTS FOR LATIN AMERICA

The Bible Institute conducted by Mr. and Mrs. Strachan at San Jose, Costa Rica, is doing a notable service in preparing men and women of Latin-American birth for evangelism among their own people. The growth of this institution has been phenomenal, and all its friends and supporters rejoice in the fruits already appearing from its faithful ministry.

"The Bible Institute of Costa Rica offers free tuition and board to any converted consecrated man or woman who shows gifts for the missionary calling. The rapid multiplication of trained workers is the only solution of the problem of the evangelization of the continent.

"With the outgoing of the 1929 class the Bible Institute will have graduated twenty-two students in the six years of its existence. Everyone of the former students is today in active, full-time service for the Lord under some organized missionary board. When the graduates of the present year—1929—shall have reached their several fields of labor, the Institute will have representatives in Peru, Bolivia, Colombia, Panama, Costa Rica, Honduras, El Salvador and Nicaragua.

"For the next school year students are enrolled from Bolivia, Peru, Porto Rico, Cuba, Honduras, El Salvador and Nicaragua. Other applications are already in, and it looks as if 1930 were in every way to be the biggest year the Institute has ever had.

"The firm policy of the directors of the Institute is that, so far as it lies in their power, every graduate student shall be encouraged to go back to the work in his own republic and to his own mission or station. All those who have left the Institute have taken up work with the societies with which they were connected before coming here for training, and this without any cost to the boards or societies. Should our Lord delay His coming it should be the high honor and privilege of the Institute to send prepared workers to every corner of the continent."

CHEERING NEWS FROM PERSIA

The West Persia Mission of the Presbyterian church issues a very interesting periodical letter, from which may be traced the rapidly changing conditions in the land of the ancient Zoroaster. Some quotations from a letter just to hand follow:

"In all parts of the Tabriz field itineration has been carried on with zeal and new hope, because of the increased interest in the message and the freedom in its presentation. Fifteen years ago there was not a single converted Moslem on the staff of our school; now there

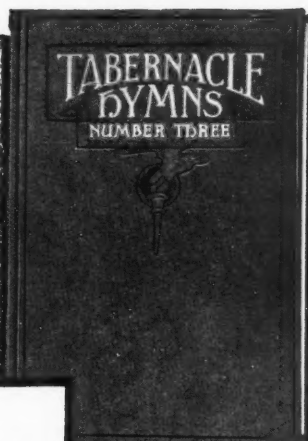
are four converted Moslems on the regular staff, and two more who are almost within the fold. While there were some 'inquirers' fifteen years ago, today there is an organized group of Moslem converts, a 'church' not only here in the city but also in a number of places throughout Persia. There is a fine spirit of fellowship and a sense of responsibility for evangelism.

"There are now twenty names on the list of probationers, i. e., those who are

seeking admission into the church and taking regular lessons preparatory to that step. The little group of Moslem converts recently gave the sum of \$17.00 toward helping their brethren in Meshed build a new church. Books and tracts, not including the Scriptures, were distributed throughout all Persia this year to the number of 21,700 as compared with 2,500 two years ago. The distribution of the Bible and Bible portions has increased proportionately."

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

PROHIBITION PAYS

Our observation is that things are vastly better than they were in the era when the traffic was legalized. We do not care about statistics. Both sides use them, and figures can be arranged to tell almost any sort of story. We rely on what we see and what we hear, and the testimony of our senses is that drinking steadily declines, and that the burden of wretchedness which the saloon loaded upon the shoulders of the nation grows steadily less.—*Chicago Evening Post*.

RADIO IN EDUCATION

Nearly 5,000 schools in England are now receiving lessons by radio. Dr. J. C. Stobart, director of education for the British Broadcasting Company, in speaking of the success of instruction by radio, says:

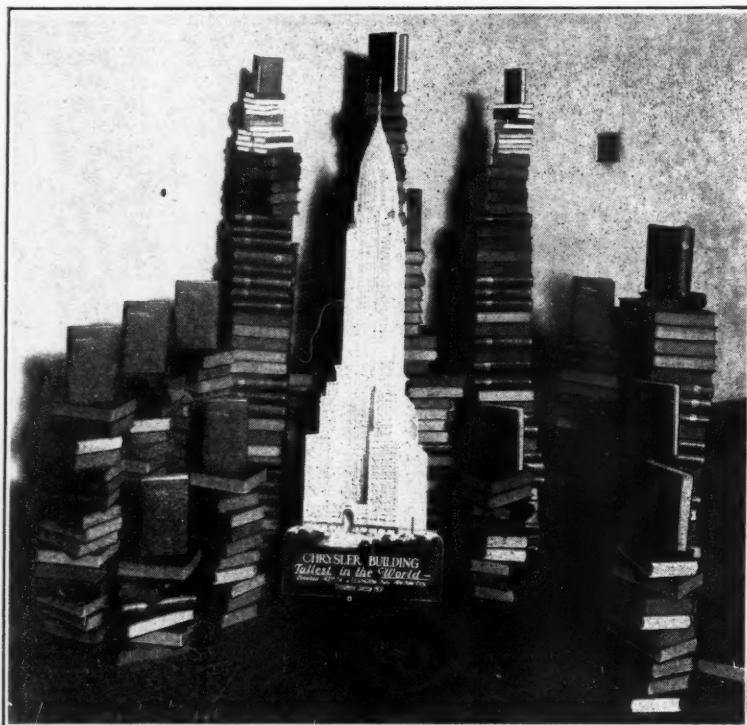
"The results exceeded anticipations. More than 1,000 children from eleven different schools, children I had never seen, answered all my questions at the end of twelve weekly lessons on poetry in a style that could not have been bettered if they had been in my own classroom."

Tests in the use of radio in education have proven its value. The mystery voice from outside has an inspiring effect. Improvement in English has resulted from close attention to lectures. Specialists in particular subjects, not ordinarily available, may be heard over the radio.

Home study courses offered by the National Radio Institute, the Radio Institute of America, the Radio Training Association of America, Radio School of the Bible of the Moody Bible Institute, and the International Correspondence Schools have been examined and approved by the National Home Study Council of Washington, D. C.—*Bulletin*.

GOD'S PART, AND OURS

One of the perils of the victorious life is laziness,—laziness either in thinking or in doing, or in both. We come to see the blessed truth that living victoriously in Christ is a matter of faith, just as is salvation. Then somehow we get into the slovenly habit of thinking that, since



A pile of 6,464 Bibles is required to reach to the top of the Chrysler Building. If all copies of the scriptures circulated by the New York Bible Society in a single year were of the same size as the Bible illustrated, the pile would reach 140 times the height of the Chrysler Building. The picture was taken in the New York Bible House, 5 East 48th Street, the home of the New York Bible Society, which has recently celebrated its one hundred twentieth anniversary.

it is God's power and strength on which we are to rely, there is nothing left for us to do. A speaker at one of the conferences at America's Keswick this year said, "God does for us one hundred per cent of what God alone can do. But He expects us to do one hundred per cent of what we alone can do." God has seen to it that we have His written Word for doctrine, reproof, correction, and instruction, but we must read it, and study it, and meditate upon it, and obey its admonitions. God will see to it that we awake in the morning in time for our quiet time, if we ask Him, but it is up to us to get out of bed and bestir ourselves.—*Sunday School Times*.

THE TWENTIETH ANNIVERSARY OF THE SCOUT MOVEMENT

The Boy Scouts of America will celebrate its twentieth anniversary February 7-13, 1930. From the day that Lord Robert Baden-Powell discovered the adolescent boy and started a movement that was to interest, hold and develop the youth and solve many of the problems of the teen age, the organization has grown by leaps and bounds. In the United States alone it is estimated that today there are two million boys and men under the banner of scouting. Ex-President Coolidge recently summed up the benefits of the scout movement in the following words: "The scout learns that in the woods, on the hillside, on the plain and by the stream

he has a chance to think upon the eternal verities, to get a clarity of vision—a chance which the confusion and speed of city life too often render difficult if not impossible of attainment."

DIVORCES MAY SOON EQUAL WEDDINGS

"If divorces in this county increase at the ratio of the last four years and marriages decrease at their ratio for the same period, it will only be eighteen years until the divorces equal the marriages," said Thomas O. Wallace, clerk of the Circuit Court of Cook County, Ill., recently.

"While on the average there is a minor child for every two divorces, there are no children in two-thirds of the divorces filed in the Circuit Court. Children appear to retard

divorce to some extent.

"The children involved in the third of the divorces keep the couples together for nine or ten years on the average. That is indicated by the average age of the boys and girls when their parents are divorced.

"It is certain that the divorce problem is assuming proportions which call for study. In my office, since I have been in charge, more elaborate and detailed data has been compiled than the federal government collects and publishes. That has been done in the hope that sooner or later it may be of service to students of the subject."—*Chicago Tribune*.

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FINANCIAL EDUCATION

The absence of a plan for systematic, proportionate giving in many churches is often due to a lack of education. Frequently church finance can be revolutionized when the people are educated to scriptural methods of giving. The Layman Company of Chicago, whose sole purpose is to develop the financial resources of the church, for years has provided free literature to assist pastors in conducting a program of education in church finance. A set of samples and full particulars are sent free of charge to those who address the Layman Company, 730 Rush Street, Chicago.

SPARE THE ADJECTIVES

We have often called attention to the literary danger in adjectives.

The Bible is sparing of this part of speech, and its simple narratives are all per reporter describing the greatest of events in the words: "In the beginning, God created the heaven and the earth; and the earth was without form and void; and darkness was upon the face of the deep." What an opportunity for pages of copy—and for all the adjectives that Conrad and James ever used.

The world appreciates the achievement of Lindbergh, and no adjectives can add to the simple line, "We flew over without a stop."—*The Charleston (W. Va.) Gazette.*

THE HUB IS MISSING

A state director of public welfare was addressing the Child Welfare League of America. He maintained that the general trend of modern life in America is toward "a better, more wholesome family life, and one that is less under cover." To quote the newspaper report, he emphasized four points that are essential to a family that is to be of benefit to its children, as follows:

"First, the family must have a sense of self-support. Second, it must provide for the education of its children. Third, it must possess some sense of decency and morality; and, last, it must be governed by some sense of what the speaker called 'discipline.'"

This state director, as is too often the case, left the hub out of the wheel when he failed to say that the family should give its children religious training.

This failure to stress the most important factor in successful home life is too customary to be overlooked. We, as interested workers for Christian education, should emphasize at every opportunity that the home is a divine institution; that it should be God-centered if it is to succeed, and that the home which does not have more, much more, than "some sense of decency and morality," will probably be a liability in the community, no matter how many automobiles and fur coats it has, or how highly educated are its inmates. All the "liability homes" are not the homes of the poverty-stricken.

Let us repeat, however, that the fault is not with the welfare worker who made the speech. His failure to mention religion was because we, who believe in the value of religion, had not given him the correct viewpoint.—*The Lookout.*

JESUS CHRIST AND THE MODERN CITY

The modern American city is not a wholesome place. But it is a fascinating place. Its glare and noise, its confusions and intensities, its crowds, its gaities, its opulence entrance and captivate our fancy and challenge our ambition. The world, the flesh and the devil are working overtime to subjugate completely these strongholds of our nation's life. They are succeeding far too well.

The multitudes are crowding into our cities. The churches, for the most part, are weakened and moribund, and are being crowded out. Christ is being defied and denied, and we go on our selfish way unheeding. Even the moral law is set at naught. The thunders of Sinai are not heard in New York and Chicago. The Ten Commandments have almost as little binding force as they had in corrupt Corinth. Speaking broadly, the people of our cities are not only irreligious, but

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shallow, hard and loose-living. A Japanese of high rank who visited New York was showed about the city by prominent officials. In expressing his gratitude before his departure he said: "You have treated me with every kindness. You have showed me your high buildings, your clubs, your banks, your stock exchange, your gorgeous hotels, your lovely parks, the homes of your millionaires. But when you come to Japan I shall take you first to look upon our temples and altars. I see clearly that the Americans are not a religious people."

Greater, however, and far more terrible in its results than the sin of the irreligious worldly man is the sin of the easy-going churchman, dweller in city or suburb, who cares little and does less for the redemption of the people from their indifference.

Can the city be saved? Not by lavender and rose water, not by self-content, not by good wishes and pious prayers alone. The city can be saved only by the consecrated zeal and money, by the efficient personal service of men and women who believe with heart and soul that Christ came to save the lost, and that they are his ambassadors and interpreters to the modern world. The city can only be saved by the great Saviour working through men and women who believe mightily in His great salvation.—*Watchman-Examiner*.

RESPONSIBILITY OF CHURCH AND HOME FOR CRIME

Since I have been governor of North Carolina, I have been impressed more and more by the necessity for a better understanding on the part of our people and religious leaders of the spiritual life and needs of the youth of our state.

The youth of today are haunted by a thousand doubts and misgivings. But the earnestness and utter sincerity with which they seek answers to their questions indicate a yearning for the truth and spiritual assurance as poignant as it is sometimes futile.

But there is something wrong somewhere. And at present I am inclined to lay the responsibility squarely at the doors of the home and the church.

We have had an enormous increase in crime and delinquency in this state during the past five years, and from the statistics gathered as to this condition, two facts stand out with an emphasis that cannot but challenge attention.

In the first place, sixty-five per cent of the increase in the population of our state penal and correctional institutions is made up of young white men and boys, there being noted over the same period a falling off in the number of colored youthful offenders.

In the second place, the vast majority of these young men—George Ross Pou, superintendent of the state's prison, places the estimate at eighty per cent—have never finished the sixth grade and never regularly attended any church or Sunday-school.

In other words, our prisons are being overrun by a class of criminals hitherto comparatively rare in this state and who, so far as their home and religious training is concerned, have been permitted to approach maturity almost as pagans.—Governor Gardner, in the *United States Daily*.

CHICAGO VISITATION EVANGELISM CAMPAIGN

During the first three months of 1930 Chicago is to have a unique evangelistic movement. More than three hundred churches in greater Chicago are wholly or partially committed to co-operate in this campaign. Instead of a large center assembly and the conduct of mass meetings, the program calls for the local pastors and lay-workers to do personal work in their community. Prospects will be discovered by a survey and then called upon by personal workers which each co-operating church will have previously trained in personal evangelism.

NEW DIRECTOR FOR COMMISSION PRAYER LEAGUE

Rev. Ernest M. Wadsworth, of Buffalo, N. Y., has been chosen as director of the Great Commission Prayer League of Chicago to succeed the late Thomas E. Stephens, who founded the league in 1910.

Mr. Wadsworth received his training for Christian service at the Gordon Bible College of Boston and the Moody Bible Institute of Chicago, and comes to the league with a rich experience in the ministry of intercession. As pastor of the Hunt Avenue Baptist Church of Buffalo, he inaugurated a movement for the placing of the book of Proverbs in schools and colleges, and in some instances school boards have placed as many as 100,000 copies of that soul-convicting, sin-revealing book in the hands of their pupils.

The Great Commission Prayer League continues its ministry under the new director with enlarged expectation that the eternal God will do great and mighty things which we know not. There are at present over 30,000 praying Christians affiliated with the league, including 3,000 covenant prayer-helpers and over 700 local prayer groups. It invites into this fellowship all Christians who fully believe in the efficacy of prevailing prayer.

Any who may desire to be enrolled in this prayer fellowship or who wish to receive free sample copies of its literature, may address the league at 808 N. LaSalle St., Chicago.

IN HIS LIKENESS

A little lad was sick unto death.

"Daddy," he said, "is God as nice as you?"

After the silence during which the father's throat was too full of sobs to answer, the little fellow said, "Then, daddy, I am going, I am not afraid."

This beautiful statement needs no comment. Comment would spoil God's lilies with man's mean paint. But a question is not out of order. This: How many get such an impression about God from us who are preachers, leaders, parents, teachers, church officers? How many? And—how constantly?—*Church Administration*.

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WHERE THE POWER LAY

When God Almighty linked Himself with Moses' rod it was worth more than all the armies in the world. If God can use an old, dried up, withered rod he can use you and me. *It was not Moses, nor Moses' rod, that brought the plagues on the Egyptians, but it was the God behind the rod.*—D. L. Moody.

IT IS FAITH THAT COUNTS

I heard a woman in Scotland who was introduced to a minister by another minister as a woman of great faith. She instantly rebuked him by saying, "No, I am a woman of little faith with a great God." She had the right idea. *If I have even a little faith I have the power of the Almighty behind me.*—D. L. Moody.

GOD ALONE CAN SAVE

Men will never find salvation until they give up all efforts to save themselves. Some one asked an Indian how he got converted. He built a fire in a circle around a worm, and then, after the worm had crawled around every way and then lay down to die, he reached over and took him out. *That is the way in which God saves us.*—D. L. Moody.

GOD EXPECTS AN ABSOLUTE SURRENDER

We must co-operate with God. If there is any sin in my heart that I am not willing to give up, then I need not pray. You may take a bottle, and cork it up tight, and put it under Niagara, and there will not a drop of that mighty volume of water get into the bottle. *If there is any sin in my heart that I am not willing to give up, I need not expect a blessing.*—D. L. Moody.

NO ROOM FOR CHRIST

A friend says to me, "I have not time or room in my life for Christianity. If it were not so full! You don't know how hard I work from morning till night. When have I time, where have I room for Christianity in such a life as mine?"

It is as if the engine had said it had no room for the steam. It is as if the tree said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man had said he had no room for his soul. It is as if the life had said it had no time to live, when it is life. It is not something added to life; it is life. A man is not living without it. And for man to say, "I am so full in life that I have no room for life," you see immediately to what absurdity it reduces itself.—Phillips Brooks, in *Flowers of Thought*.

"TO HIDE THE DIRT!"

One day a school inspector was visiting a school and he arose to give a talk to the boys and girls. He chose the subject of "Patriotism," and, as he proceeded, he pointed to the American flag that was draped on the wall, and asked impressively, "What is that flag hanging there for?" A boy replied, "To hide the dirt."

So many people wear the badge and emblem of Christian discipleship just to cover up some blemish, weakness, or fault in their lives. *The real work of the Cross is to blot out sin, not to cover it up.*—Missionary Worker.

SPURGEON AND THE BOOKWORM

Search the Scriptures diligently.

C. H. Spurgeon, on one occasion went into Scotland and stopped at a wayside inn. There he picked up an old worm-eaten Bible.

He held it up between himself and the sun, and there was just one place that he could see the light clear through. One worm had begun at Genesis, and eaten right through to Revelation.

Mr. Spurgeon said, "Lord, make me a bookworm like that!"

Oh, that we all could just eat into the Bible a little section at a time! But if you study it word by word, you will be enriched. Word studies of the Bible are like picking up pearls and diamonds.—A. C. Dixon.

GOD'S LOVE LETTER

An Australian author, Miss Manning, had loved and been loved in return. Her lover was going to India, and wished to bare his heart. He wrote her and asked her not to reply if she could not let him hope. If she sent no answer, he would take her silence not as giving consent, but denial. Miss Manning found no fault with this letter, but wrote her reply and sent it within the hour. It was a pouring wet day, and her brother undertook to take the letter to the village post office. Her lover never came, and she never saw him again.

Some years after she heard of his marriage, and of his remaining on in India, where he had an honorable and prosperous career. Twenty-five years later, the Manning family moved into a new house, and an old coat belonging to the brother was brought out into the light. When the pockets were turned out there the letter was, yellow and crumpled, but with the seal unbroken and the stamp untouched. The culprit was never told, and the lost lover never knew!

Let us see that, at all costs, God's love letter to the world, which he has intrusted to us, we do not leave undelivered.—The Dawn.

OVERCOMING JEALOUSY

Have you gained the victory over the foes within you? There is jealousy. Would you overcome that? If you are jealous of any one, do him some good turn. There is a fable of an eagle which was jealous of another that could outfly him. He saw a sportsman one day, and said to him, "I wish you would bring down that eagle." The sportsman replied that he would if he only had some feathers to put into his arrow. So the eagle pulled one out of his wing. The arrow was shot, but didn't quite reach the rival eagle; it was flying too high. The envious eagle kept pulling out more feathers until he lost so many that he couldn't fly, and then the sportsman turned around and killed him. My friend, *if you are jealous, the only man you can hurt is yourself.*—D. L. Moody.

HOW MUSIC IS MADE

A visitor to Amsterdam wished to hear the famous chimes of St. Nicholas. He ascended to the tower of the church, and there he found a man with wooden gloves, pounding on a keyboard. All he could make out was a deafening clatter overhead. He wondered why the people talked about the magic chimes. But all the while, there floated out across the city the most entrancing music. Travelers were thrilled and workmen made glad.

So from seeming noise and confusion sweet music flows to those afar. History and experience bears witness to the truth. The blood of the martyrs has always been the seed of the church. Tribulation still worketh faith, hope, love, and a hope that maketh not ashamed (Rom 5:3-5).—J. E. Williamson.

SAFE SALVATION

Thirteen years ago Bess, a southern negro, was convicted of assault upon a white woman and given a sentence of thirty years in a state penitentiary. Last spring the woman signed affidavits that Bess was innocent of the crime, and the governor of the state pardoned the negro. Then it was found that the woman had been paid \$50 to sign affidavits whose contents were unknown to her. She declared she thought the paper said only that she forgave Bess. The governor revoked the pardon and re-committed Bess to prison. It was contended then that the governor had no right to revoke the pardon once given. The Supreme Court upheld the contention and ordered Bess released. This man was freed through a legal technicality. But once pardoned by the governor he could never be recommitted.

How much more sure is the salvation of the Christian! He is freed, not through a legal technicality, but because another, Christ, has actually taken his place, has actually paid the penalty of his sins, which was death. He is freed, pardoned, saved. The Supreme Court of heaven declares that there is no law in the universe whereby he can be recommitted. Christ was "delivered for our offenses, and was raised for our justification" (Rom. 4:25). "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).—Guy Edward Mark.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

RE-MARRIAGE

M. B., Diamond, Ore.

Question: Does God really approve of our marrying again after our mate is dead? Should not the marriage vow be for eternity?

Answer: Under the Mosaic law re-marriage had divine sanction (Deut. 25:5). The same principle would hold today, but of course this is a matter for each who is left alone to decide for himself. It is not wrong to re-marry, but it is not enjoined.

THE BOOK OF LIFE

B. C., Warren, O.

Questions: (1) What is the "Book of Life"? (2) How do you explain Revelation 3:9?

Answers: (1) A register kept in heaven of all who have a name to be followers of the Lord Jesus Christ (Exod. 32:33; Ps. 69:28; Dan. 12:1; Luke 10:10; Rev. 3:5; 13:8; 17:8). Names are not indelibly transcribed there, for they are erasable. Such people have high privileges, but may forfeit them, having "only a name to live" (Rev. 3:1). Many who are called may not be enrolled at the last, but blotted out. Only the truly regenerated have eternal life. (2) No doubt the reference is to literal Jews, who still claimed to be God's true people, instead of the Church. But in reality they are Jews only in name, enemies of Christ and His Church, and hence a "synagogue of Satan."

LOSSES OF THE DEAD

G. H. C., Whitewater, Wis.

Questions: (1) Is not Luke 16:19-31 a parable? (2) In the light of Ecclesiastes 9:5, 6, 10, is the soul conscious after death?

Answers: (1) The account here is not said to be a parable, but bears evidence of being a statement of facts, yet the language is to some degree symbolical. (2) A fair interpretation of verses 5 and 6 is that so far as bodily sensations and experiences are concerned the dead no longer have any share in them. They pass completely out of this life. Even the memory of them (the dead) is forgotten (by the living). The righteous, however, are held in remembrance by God (Ps. 110:6; Mal. 3:16). The spirits of the dead do not cease to exist but they lose their portion "under the sun"; that is, of what belongs to the land of the living. Verse 10 contains a wise exhortation. In view of the fact that the dead can no longer participate in the affairs and experiences of the living, therefore "whatsoever thy hand findeth to do, do it with thy might" while here upon the earth.

PASTORAL DISCIPLINE

A. B., Detroit, Kan.

Question: Kindly give me an exegesis of 1 Timothy 5:19, 20.

Answer: The Greek word for "accusation" implies a complaint at law, or a "criminal accusation." Against an elder this is most serious, and a pastor, like Timothy, should not give any heed to it "except at the mouth" (R. V.) of two or three witnesses. But in the case of sin (probably known or public sin) this should be reproved in the sight of all as a restraining influence upon the rest.

LAW AND GRACE

E. J. S., Goshen, Ind.

Questions: (1) Since the Mosaic law was highly ritualistic, and since the sacrifices in themselves possessed no power to save, did not salvation in that age depend upon grace just as much as it does at the present time? (2) Since at death a separation takes place between the soul and body, how could the rich man see and feel and suffer (Luke 16:19-31)?

Answers: (1) There is no salvation in any dispensation through good works which we have done. The Mosaic law was "added because of transgressions," but nobody could be saved by keeping it. The only way of salvation for anyone is by grace through faith, whether he be Jew or Gentile. (2) That the soul may be conscious and can suffer apart from the body, is the plain teaching of Scripture. In the case of the rich man the story is evidently a record of fact but the language in part is symbolical.

CHANGING OUR ATTITUDE

F. A. S., Sterling, Ill.

Question: What is the process of changing our attitude towards those whom we do not like and who "get on our nerves"?

Answer: The process begins within our own selves. Is not something wrong with us? Do we not have grievous faults ourselves? Perhaps these people who vex and try us are sent for the very purpose of developing that gracious, forbearing, and longsuffering spirit which we lack. What is most needed is that the Holy Spirit shed abroad the love of God in your heart (Rom. 5:5). The trouble is with the heart, which can be changed only by the grace and power of God. When thus vexed and made impatient, blame only yourself. For if you love God with all your heart you will then love your neighbor as yourself. Humble yourself before God and trust Him to change your heart, then you will have the right attitude towards even the unlovely. Wait upon God, praying always in the Spirit.

GUARDIAN ANGELS

A. C. H., Fort Defiance, Ariz.

Questions: (1) Does every child have a guardian angel in heaven? (2) If so, for how long? (3) Are angels omnipresent and omniscient? Is Satan? (4) Does Satan hear us when we pray and when we talk?

Answers: (1) It would seem so from Matthew 18:10. (2) At least so long as they are not morally responsible for their acts, and throughout their lives if they become children of God (Heb. 1:14). (3) Angels are creatures and are limited as to locality and knowledge. The same is true of Satan. (4) Sometimes, no doubt. But the more important truth is that God always hears us.

BIBLE QUESTIONS

C. H. S., Bridgewater, Mass.

Questions: (1) What is the correct name for the town near which the demons entered into the herd of swine? (2) Does Genesis 1:20 mean that all fowl originated in the waters and later became "non-aquatic"? (3) Isaiah 43:14 seems to indicate that the Euphrates was navigable for a considerable distance from the Persian Gulf—a hundred miles or more. (4) What is the meaning of Philippians 4:12, 13?

Answers: (1) Various readings in the ancient manuscripts make this doubtful, but the reading of "Gergesenes" (R. V.) appears to be more in harmony with the geography. (2) The second clause of the verse is not so closely related to the first as to warrant such a conclusion. It states a separate creation and should read as in the Revised Version, "And let fowl fly above the earth in the open firmament of heaven" or on the face of the expanse of heaven. (3) Ancient Chaldea bordered upon the Persian Gulf. Moreover, in ancient times the Euphrates was navigable much farther away from the gulf than at present, for the mouth of the river and

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the head of the gulf have been filled in by the debris and silt which have been carried down by the Euphrates and the Tigris Rivers during many centuries. (4) The apostle is simply stating that through Christ he is able to happily adjust himself to all circumstances of life and is able to qualify for all duties placed upon him by Christ.

PRAYING FOR THE DEAD

A. W., Waupun, Wis.

Question: Will it avail anything to pray for the dead?

Answer: Prayers for the dead are referred to in one of the Apocryphal books (2 Macc. 12:44) and to some extent seem to have been practiced in the early church—a practice probably carried over from Hebrew or pagan sources. The great body of Protestants does not believe in praying for the dead, both because the practice has no scriptural authority, and also because they who die in the Lord do not need our prayers, and for the unsaved such prayers would be unavailing.

MISAPPROPRIATING SCRIPTURE

W. M. R., Jacksonville, Fla.

Question: It has been my lot to hear different preachers appropriate to themselves various words which Christ used in speaking of Himself. One of them applied to himself the words of Jesus, then added, "Of course this means Jesus too." Is this a proper or perverted use of the Scripture?

Answer: Certainly a perverted use

and we do not wonder that you were shocked. Philippians 2:21, as you suggest, well describes them. Taking Jesus "for our example" may be pushed too far; for we know that Jesus made certain claims about Himself which it would be blasphemous for anybody else to make.

ZIONISM AND THE GENTILE NATIONS

O. P. F., Milton, Wis.

Questions: (1) Is the Zionist movement the means God is using to end the captivity of Judah and Jerusalem (Joel 3:1)? (2) Has the Lord God yet judged the Gentile nations for their great wickedness (Joel 3:9, 12, 13)?

Answers: (1) The Zionist movement is preparing the way. Under its influence many are now returning in unbelief, but there will be no ending of their present dispersion and of Gentile dominion over them before Christ comes in person and miraculously delivers Judah and Jerusalem from the power of the Gentiles. (2) Not at all. This will occur in connection with the personal and visible return of our Lord from heaven in great glory and power and judgment. This judgment belongs to the period of the great Tribulation with which the present age will be brought to a close.

GROWTH OF MOHAMMEDANISM

W. M., Provost, Canada.

Question: Is it true, as stated in the article by President Eggleston in the November number of the MOODY MONTHLY,

that Mohammedanism is growing more rapidly than Christianity?

Answer: This is one of the statements which it would be difficult to prove from statistics. But if it be true that in Africa alone there are one hundred Mohammedan missionaries to every Christian missionary, you can readily see how the statement must be true. I am also informed that Mohammedanism is growing more rapidly than Christianity in the great country of India. It can also be shown that the rate of increase in the heathen populations of the world outnumber the converts to Christianity. The church has the authority and the power and the men and the women to evangelize the world, but what can you expect when the church itself is worldly and indifferent?

THE MOSAIC AUTHORSHIP

E. W. W., Winnetka, Ill.

Question: My class of girls wants to know how we know that Moses wrote the Pentateuch, as their modernistic teachers say not?

Answer: This would require a somewhat lengthy reply. Instead we shall simply state the reasons which Dr. James M. Gray for some years has given to his classes in Biblical Criticism: (1) The Pentateuch never has existed in any other form, so far as history records. This is an argument for the singleness of authorship for these first five books of the Bible. (2) The Mosaic authorship has been maintained by practically the whole Jewish



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nation and the whole Christian church until the nineteenth century. (3) Moses was qualified to write the Pentateuch. (4) The Pentateuch itself claims Moses as its author. (5) The later books of the Old Testament corroborate the claims of the Pentateuch. (6) Jesus Christ in the Gospels corroborates the Mosaic authorship. (7) The writers of the New Testament believed in the Mosaic authorship of the Pentateuch. (8) Additional evidence may be summarized as follows: (a) The marks of unity in the book, which point to an early as well as a single authorship; (b) the historical situation, which is not fitted to a later period than that of Moses; (c) the archaeological confirmation of its early date; (d) the moral and

psychological improbability of fraud.

SILENCING THE WOMEN

S. K. G., Almira, Va.

Question: How would you explain 1 Corinthians 14:34, 35 to folk who do not believe in women speaking or teaching?

Answer: This is a question upon which some people have very strong convictions. First of all do not try to convince them they are wrong, but simply state your understanding of the Scripture. In chapter 14 the injunction to keep silent occurs several times (vv. 28, 30, 34). The men are twice mentioned, the women only once. In each case the injunction is conditional. The apostle is giving instructions conducive to holding orderly meetings and eliminating confusion (v. 33). To this end speaking was to be in succession in order that it might be edifying (vv. 26, 27). While these communications were being given the women were not to disturb the meeting by conversing among them-

selves, nor by interrupting with questions, as is said still to be done by women in the East. Instead let them be decorous and not disturb the meeting but ask their husbands at home. Any proper interpretation of this passage should be made in the light of what Paul has said in 11:4, 5, where the language plainly implies that with proper decorum it is permissible for women to pray or to prophesy (teach) in public.

DISOBEDIENT TO PARENTS

C. E. M., Philadelphia, Pa.

Questions: (1) What are Christian parents' obligations to worldly, godless, willful, disrespectful, disobedient children? (2) Will not the inheritance of money from their parents drive them further away from God? Recently a Christian father advocated the conditional willing of money to such children, as it might be a curse to them.

Answers: (1) The question rightly assumes the existence of such obligations. Disobedience to parents is one of the signs of these latter days (1 Tim. 3:1-4). Everywhere we see a growing spirit of lawlessness, the desire to be free from all restraint, especially external authority. Back of every form of disregard for human government is rebellion against God. This suggests the only remedy. If only the child, young or old, can be brought into loving subjection to the will of God, the home problem is solved. When the Holy Spirit sheds abroad the love of God in the heart, there will be love and respect and obedience to parents. We know of no other way. In case the home itself has not been Christianly attractive, or if mistakes have been made, the reformation must begin there. Have these parents been prayerfully watchful of themselves as well as of their children? Have they always ruled in love? Have they pampered, spoiled, and alienated their children? Such sins must first of all be frankly and fearlessly confessed. But frequently parents are not in any way to blame for such a sad state of affairs. Such children sometimes are made what they are by influences outside the home. We need not specify. But in any case is not the remedy the same? What can change the heart except the grace and the power of God. Parents may work through others, however, and patient continuance in prayer must be unceasing. It often is the only recourse. (2) The question suggests that money has been an indirect cause of disobedient and dishonoring children, but the description applies to children of the poor as well as of the rich. If money has in any way weakened or spoiled the children or led them into sin, more of it and freer use of it might indeed be ruinous. But no general rule is applicable here. Whether much or little or no money at all be left to such children, either conditionally or unconditionally, must be decided upon the merits of each case. Parents have a serious responsibility in the willing of their money, a responsibility to their children and also a responsibility to God in rendering a satisfactory account of their stewardship. This matter must be settled solely between the parent and his God.

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February 9

Warnings and Promises (Temperance Lesson)

Matthew 7:1-29

Golden Text:—Every tree that bringeth not forth good fruit is hewn down and cast into the fire.—Matthew 7:19.

I. Concerning Censorious Judgments (vv. 1-12).

1. The Sin and Folly of (vv. 1-5).

This prohibition should not be so construed as to forbid our making an estimate of the lives of those about us, for "by their fruits ye shall know them." Neither should it prevent us from administering rebuke to those who deserve it. It is not wrong to condemn the errors and faults of those who are in the way of sin. It does not mean that sin should go unrebuked until we ourselves are perfect. It rebukes that readiness to blame others and to magnify their weakness and error. We should spend much time in judging ourselves. The reason we are incapable of judging others is that the beam of our eye prevents a clear vision of the mote of our brother.

2. The Duty of Discrimination in Dealing Out Holy Things (v. 6).

The gospel should be preached to all, but it should be borne in mind that "dogs and swine" have no comprehension of holy things. We should turn from those who reject and treat with contempt the gospel message.

3. Qualification for Discrimination (vv. 7-12).

(1) A life of prayer (vv. 7-11).

Only those are able to rightly divide the word of truth who live a life of prayer. Those who "ask, seek and knock" will avoid mistakes in this respect.

(2) A disposition to treat others as one would be treated (v. 12).

In all doubtful questions between man and man, we should deal with our fellows as we would have them deal with us; in fact, the whole law concerning human relations is compressed into this one rule. It is not merely to refrain from doing injury but positively to do for others that which we would desire to have done unto ourselves under similar circumstances. Confucius set forth this principle negatively, but Christ positively. Between the negative and positive sides of this rule is found the difference between heathenism and Christianity. No man can live this rule unless he has been born from above and abides with Christ in the school of prayer till he becomes like Him. The world has stolen this precept of Christ and is demanding of those who are under the power of the devil to live it. Regeneration and submission to Christ constitute the essential preparation for keeping the Golden Rule.

II. Entrance into the Kingdom Urged (vv. 13, 14).

There are two ways only before each one—life and death, heaven and hell. The narrow gate is the way of life. While the gate is straight and the way narrow, it is an open gate and the only gate to life, and all are invited to enter. The gate which opens to every good thing in life is straight. The way of Jesus Christ is not the way of the crowd. That way leads to destruction. Though the gate that leads to eternal life is straight and the way narrow in the beginning, it broadens out until the fulness of life is realized.

III. Warnings against False Teachers (vv. 15-20).

1. Their Real Existence (v. 15).

Ever since God has had a people, false prophets and teachers have appeared among them. That they appear everywhere need not at all surprise us, for Christ foretold that such should be the case.

2. Their Nature (v. 15).

(1) They are hypocritical.

The devil does his most successful work by masquerading as an angel of light (2 Cor. 11:14, 15). His ministers appear in this way and turn people from the narrow to the broad way. All through the centuries his success has come from his ability to deceive.

(2) They are destructive.

This is suggested by their being ravening wolves. It is when the wolf is in sheep's clothing that it does its most destructive work. False teachers are doing their most deadly work while pretending to be loyal to the Bible and Jesus Christ.

3. The Unfailing Test (vv. 16-18).

"By their fruits ye shall know them." Every tree bears its own kind of fruit. Nature is inexorable in her laws as to this. One may search the universe in vain for an exception to this rule. It is equally true in the spiritual world. There is a vital connection between the faith of the heart and the fruit of the life. That which comes out in the conduct was first in the heart. A right heart is essential to right conduct.

4. Their Ultimate End (v. 19).

All false teachers shall be finally punished by being cast into the fire. Although God has infinite patience and bears long, He will see to it that this evil work does not go on forever.

IV. The Dangers of Empty Profession (vv. 21-23).

1. Merely Calling Christ Lord, Will Not Answer for Doing His Will (v. 21).

2. One May Do Supernatural Works and Not Be Saved (vv. 22, 23).

Not all supernatural works are divine. There is a supernatural work of evil. It is the business of every believer to test the spirit (1 John 4:1, 2). Every spirit that confesseth not that Jesus Christ has come in the flesh is not of God.

3. Separation from God (v. 23).

One may have been a Sunday-school teacher or a minister and have performed many mighty works and yet hear from Christ the awful declaration, "I never knew you: depart from me."

V. The One and Only Safe Way (vv. 24-29).

1. Hear the Sayings of Christ (v. 24).

To do this one must give attention to reading the Word of God.

2. Do What Christ Commands (vv. 24-29).

Hearing and doing the teachings of Christ is building upon solid rock. Hearing and not doing Christ's sayings is to build upon the sand. Obedience must follow hearing Christ.

February 16

Jesus Healing and Helping

Matthew 8:1-9:34

Golden Text:—Himself took our infirmities, and bare our sicknesses.—Matthew 8:17.

In chapters 8 and 9 are grouped a number of miracles which exhibit the power of Jesus Christ over the chief foes of man—sickness, sin, Satanic power, death, sorrow, and storms. It is fitting that they should be grouped here following the laws of the kingdom, for they show the King's power to administer the affairs of the kingdom and produce within His subjects the graces of character set forth in these laws. It will make the lesson too long to attempt to consider all these miracles, therefore certain of the most outstanding ones should be selected.

I. Jesus Heals a Leper (8:1-4).

1. The Dreadful Disease (v. 2).

It was leprosy, the most loathsome and hopeless disease known. In the Jewish ritual it was regarded as a symbol of sin. It was incurable by man. Just as leprosy was incurable by man, so only the Divine Physician can cure sin.

2. The Leper's Faith (v. 2).

His cry was most pitiable, but his faith was strong. He fully believed that Jesus was able, but was uncertain as to His willingness to heal him. Jesus is both able and willing to heal us of our sins if we cry unto Him in faith.

3. Jesus' Power (v. 3).

He put forth His hand and touched the leper, bidding the disease to depart, and instantly the man was cleansed. Jesus has the power and is just as willing to heal the moral leper today.

II. Jesus Heals the Centurion's Servant (8:5-13).

1. The Disease (v. 6).

It was paralysis. In paralysis the victim is helpless and disqualified for service.

2. The Centurion's Humility (v. 8).

He first sent the Jewish elders and then his friends (Luke 7:3, 6), because he felt his unworthiness. The case of this servant was so grave that his master brushed aside his timidity and personally appealed to Jesus. Jesus is pleased when men realize their helplessness and make every personal appeal to Him.

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3. The Centurion's Faith (vv. 8, 9).

In spite of his unworthiness, he committed his case to the Lord. He believed that if Jesus would but speak the word, his servant would be healed.

4. The Wonderful Power of Jesus (v. 13).

He did not even need to see the helpless man and touch him, but only needed to speak the word and it was done. He can heal miles away just as readily as when in the presence of the afflicted one.

III. Jesus Heals Peter's Mother-in-Law (8:14, 15).

She was sick of a fever. Jesus was invited into Peter's home to heal this woman. Upon entering the home He touched the hand of the patient and the fever left her. She was made well at once and arose and ministered unto Jesus and His disciples. This is a case of real healing. Divine healing is full and instantaneous.

IV. Jesus Casts Out Demons (8:28-34).

After stilling the tempest, Jesus crossed to the other side of the sea into heathen territory.

1. Met by Two Men Possessed by Demons (v. 28).

These men were in a desperate condition (see Mark 5:1-17 and Luke 8:27). So fierce were they that no one could safely pass that way. They wore no clothes and no chains were strong enough to hold them. Many today are possessed with demons and their number is greatly increasing (see 1 Tim. 4:1).

2. What They Knew about Christ (v. 29).

They knew that He was the Son of God and that He had come to destroy the devil and his work. Among the demons there is no doubt as to the deity of Jesus Christ and as to the judgment to come. The reason men do not believe is because their eyes are blinded by the devil (2 Cor. 4:4).

3. The Limitation of the Devil's Power (v. 31).

The devil knew that it was only a question of time until his torment should begin. Although the devil is mighty in power, he cannot even enter a hog without God's permission.

4. Christ's Power to Deliver from the Devil (vv. 30-32).

The demons quailed before Him, not daring to dispute His power, but begged permission to enter the swine.

V. Jesus Heals a Woman with an Issue of Blood (9:20-22).

1. Her Helpless Condition (v. 20).

She had been a great sufferer for twelve long years, not only from the disease, but at the hands of the physicians (Mark 5:26).

2. Her Faith (v. 21).

Her faith was demonstrated by pressing her way through the thronging multitude. Her faith was so strong that she believed contact with the Master's garment would secure the needed help.

3. Her Confession (v. 21, cf. Luke 8:47).

She thought furtively to get the blessing, but Jesus perceived that virtue had

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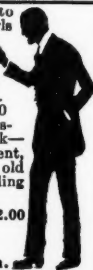
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gone out from Him and had her make a public confession. Public profession of faith in Christ tends to strengthen one's faith.

4. Christ's Words of Encouragement (v. 22).

He told her that it was her faith, not her touch that saved her.

VI. Jesus Opening the Eyes of Two Blind Men (9:27-31).

1. Their Persistence of Faith (v. 28).
These poor men had heard of the wonderful works of Jesus. This wrought in them a desire to be healed. They therefore followed Him along the way, crying out for help. The proof that faith is genuine is that it holds on.

2. The Intelligence of Faith (v. 27).
They cried unto Him as the Son of David, which showed that they recognized Him as the promised Messiah. The prophet had foretold such to be the works of Messiah (Isa. 29:18; 35:5; 42:7). Faith is the highest form of knowledge. The occasion of faith is not a leap into the dark, but a leap into the arms of the Lord of life and light.

3. The Challenge of Faith (v. 28).
In reply to His challenge, they gave Him a definite answer. The Lord wants us to commit ourselves definitely.

4. The Triumph of Faith (vv. 29, 30).
Their faith brought them into touch with the Lord of life who vindicated His power by opening their eyes.

February 23

**The Twelve Sent Forth
Matthew 9:35-11:1**

Golden Text:—The harvest truly is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest that He send forth laborers into His harvest.—Matthew 9:37, 38.

I. The Plenteous Harvest (9:35-38).

1. Christ's Compassion (v. 36).
As He went on His rounds preaching the gospel of the kingdom, He saw the multitude as sheep having no shepherd. This aroused His sympathy for them.

2. A Plenteous Harvest and the Few Laborers (v. 37).

He saw the whole needy world as a ripened field of grain ready to be harvested, with but few who were willing to labor in the harvest field.

3. Pray Ye the Lord of the Harvest That He Will Send Forth Laborers into His Harvest (v. 38).

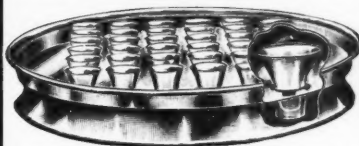
Those whom He would send forth as laborers into His harvest field He desires to be imbued with the spirit of sympathy which would move them to pray for laborers to be thrust forth.

II. The Twelve Sent Forth (chap. 10).

The sending forth of the twelve shows the methods adopted by Jesus Christ in the propagation of the kingdom. It should be clearly borne in mind that this chapter does not outline the policy of missionary endeavor in this age. In order to show the dispensational aspects of the lesson, the following divisions of the chapter are suggested:

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upon the Apostles' Work to the Death of Christ (vv. 1-15).

In strictness of interpretation these teachings cannot be applied to any later period.

(1) The ministers chosen (vv. 1-4).

These twelve humble men were chosen and commissioned to carry forth the work of the propagation of the kingdom. These twelve stood in a peculiar relation to Israel.

(2) The sphere of their mission (vv. 5, 6).

They were only to go to Jews. They had no message for Gentiles, or even Samaritans. After Pentecost this sphere was widened (Luke 24:46-49; Acts 1:8). No such restriction obtains with reference to ministers today. The middle wall of partition was broken down by the death of Christ.

(3) Their message (v. 7).

By "the kingdom of heaven is at hand" is meant the promised kingdom of Israel was at hand; that Jesus Christ, the promised King, was present and ready to set up His kingdom. After the Church is translated, the same message will be taken up for a brief time by the believing remnant (see Acts 15:13-18; Rom. 11 and Rev. 7).

(4) The supernatural authentication of their mission (v. 8).

They were clothed with power to work miracles. These wonderful works were really done by the twelve.

(5) Their maintenance (vv. 9, 10).

They were to make no provision for their support, but to depend wholly upon the Lord who sent them. Since they had received the message and power gratuitously, they were to give it out in the same way.

(6) Responsibilities of those to whom the message was delivered (vv. 11-15).

If the people would not receive them or hear their message, they were to turn from them and pronounce judgment upon them.

2. Instructions concerning the Testimony from Pentecost Onward (vv. 16-23).

After Pentecost, testimony for Christ would be fraught with great danger. Both Jews and Gentiles would assail the messengers with the most bitter persecutions. They were scourged in the synagogues before heathen magistrates. Instead of bringing peace to the homes, they brought divisions of the fiercest kind among families. In their defense they were to rely upon the Holy Spirit to aid them. These conditions were literally fulfilled in the period from Pentecost to the destruction of Jerusalem. Since the fall of Jerusalem, no one has ever been scourged in a synagogue. Verse 23 seems to carry the work forward to the time of the preaching of the gospel of the kingdom in the tribulation time. The Lord's coming then is so speedy, that their testimony is cut short.

3. The Teaching Applicable in All Ages (vv. 24-42).

The disciple has the position of oneness with the Master. He is courageously to declare the whole counsel of God, though most violently opposed. Though their testimony result in the most bitter opposition, the messenger should not be surprised or discouraged, for so completely is the Lord identified with His disciples that He accepts treatment of them as treatment of Himself.

March 2

Jesus Teaching about Himself Matthew 11:2-12:50

Golden Text:—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matthew 11:28.

In the teaching of these lessons, the progress of thought in the book of Matthew should be kept in mind. In chapters 5 to 7 the laws of the kingdom are set forth; in chapters 8 and 9 the mighty works to demonstrate the King's ability to administer the affairs of the kingdom; in chapter 10, the propagation of the kingdom through the sending forth of the twelve, and in chapters 11 and 12, the reception of the kingdom.

1. How the Kingdom was Received (chap. 11).

In showing the attitude of heart of the people, four classes of hearers are described.

1. The Perplexed Hearers, like John the Baptist (vv. 2-11).

John believed that Jesus was the Christ (v. 2), but was somewhat perplexed as to the manner of the establishment of the kingdom. In the Old Testament predictions, there were two lines in the Messianic prophecies. The one set forth Christ as the Suffering One, as in Isaiah 53; the other as the Invincible Conqueror, as in Isaiah 63. Indeed, in Isaiah 60:1, 2, we have the two adverts in one view (Luke 4:17-20). The Baptist had in his preaching mainly emphasized the line of prophecy which made the King to be a mighty conqueror (Matt. 3:10-12). He said that the ax is laid unto the root of the tree and that there was to be a separation of the chaff from the wheat and a burning of the chaff; but now the King was occupied with the opening of the eyes of the blind, etc. John saw Christ as the one who would remove the sins of the people by the shedding of His blood (John 1:29), but he failed to see the interval between the time of His suffering and the time of His triumph. Since the nature of the interval between the first and second comings (the age in which we live) was not known until Christ revealed it in the parables of the thirteenth chapter, we do not wonder at John's perplexity. John's faith was not failing him; neither did he send this deputation to Jesus for the sake of his disciples. He was a true prophet and a faithful man, but he was perplexed.

2. Violent Hearers (vv. 12-19).

These were willing to receive the kingdom according to their own way, but were unwilling to conform to its laws. They seized it with violent hands. Christ told them that before the coming of John the Baptist the prophets and the law were the sources of ascertaining the divine will and that if they would receive John, he would be the Elijah to lead them into the kingdom age. Elijah is to appear immediately before the coming of Christ in judgment (Mal. 4:5, 6), and direct the hearts of the people to the King. Their ears were closed to everything but their own carnality. They would not repent when called upon to do so by John, nor rejoice to do so when called upon by Christ (vv. 17-19).

3. The Stout-hearted Unbelievers (vv. 20-24).

Moody Bible Institute Monthly

In Chorazin, Bethsaida and Capernaum Christ had done most of His mighty works, but the people deliberately set their hearts against Him and His message. It was not for lack of knowledge and opportunity that they were unsaved, but for their purposeful rejection of Christ. Tyre and Sidon were filled with immoral profligates and idolaters, but they will be more tolerably dealt with in the day of judgment than those who wilfully reject Jesus Christ. To hear the gospel is not enough; one must repent and be converted. God measures responsibility by the opportunities which one may have.

4. Hearers Who are Babes in Spirit (vv. 25-30).

There were some among the people who heard Jesus with child-like faith. They believed that Jesus was the Messiah and opened their eyes to receive Him. Christ invites those who have a babe-like spirit to come to Him and receive rest.

II. The Antagonism to Jesus (chap. 12).

In chapter eleven we saw the shameful indifference of the Jews to their King. In this chapter we see the positive and bitter antagonism manifesting itself against Him. They are not only without a heart for Him, but do their best to destroy Him. The immediate occasion of their wicked determination was Christ's relation to the Sabbath.

1. The Son of Man is Lord of the Sabbath (vv. 1-8).

The hungry disciples were plucking corn on the Sabbath. With this the Pharisees found fault. They asserted that the disciples were breaking the law when in reality they were doing only that which was a violation of the traditions with which they had encrusted the law. To their cavils, Christ replied and showed that God's purpose in instituting the Sabbath was to serve man's highest interests and to contribute to his happiness. In this reply He truly answered these carping Pharisees and pressed His transcendent claim as to the dignity of His person, which moved them to plot His death.

(1) He is greater than their greatest King David (vv. 3, 4).

David, when rejected, was forced to do that which was unlawful for him to do.

(2) He is greater than their sacrifice and priesthood (v. 5).

If the priests, because of their position and service, could violate the Sabbath laws and be blameless, much more should He who is greater than they in performing His work of sacrificing redemption for them, be considered guiltless.

(3) He is greater than the Temple (v. 6).

The Temple, with its gorgeous rites and ceremonies, was but typical of Himself. Much more then, did He have the right to do what He did.

(4) He is greater than the Sabbath (v. 8), for He is the very Lord of the Sabbath.

2. Healing the Withered Hand (vv. 9-14).

In order that they might accuse Him, they asked, "Is it lawful to heal on the Sabbath day?" Jesus' reply was both a question and a declaration. His question

as to whether a man would not rescue an only sheep was practically saying that they were His sheep in a pit of sin and that He had come to lift them out. Following this, He declared that it was lawful to do well on the Sabbath Day, implying that in keeping with His relation to them, He was endeavoring to lift them from the ditch. To accentuate His words, He healed the man, demonstrating His power to rescue the unfortunate sheep. The man with the withered hand is a type of withered Israel, spiritually and nationally.

3. The Unpardonable Sin (vv. 22-32).

The occasion of their blasphemy against the Holy Ghost was the casting out of the demon. In this act, Christ displayed His power to cast out demons. The effect of this miracle was two-fold:

(1) Upon the multitude.

They were amazed, and cried out, "Is not this the son of David?" Their question clearly implies that His mighty works commended Him as the Messiah.

(2) Upon the Pharisees.

When they heard what the people were saying, their anger and Satanic malice were aroused. They said He was casting out demons by the prince of the demons. They did not deny the miracle, but sought to account for it without acknowledging Him as the Messiah, so they affirmed that He was in league with the devil. Jesus claimed that He was the Messiah, the Son of God, and wrought miracles to prove His claim; but the Pharisees sought to slander Him, making Him an impostor. Such an accusation in the face of given light shows a moral perversity that renders salvation impossible. In Christ's reply He exposes their folly and charges them with awful guilt. He argued that every kingdom divided against itself must fall. This showed the absurdity of their charge. He was doing the works of God, not of Satan, for before their eyes He had driven the demon from the man. He was undoing the works of the devil. Wherever He went, men were blessed. He opened blind eyes, unstopped deaf ears, made the lame to walk and raised the dead. He was thus binding the strong man, the devil, and spoiling his house. With unanswerable logic, He met their accusations and demanded decision. He charged home upon them their awful guilt. They had attributed the work of the Holy Spirit to the devil. This Christ calls the blasphemy against the Holy Ghost, for which there is no pardon.

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HOLDING THE CITADEL OF LIFE

Thy word have I hid in my heart, that I might not sin against thee.—Psalm 119:11.

1. A Divine Person Recognized—"Thy," "thee."

2. A Determined Purpose—"That I might not sin."

3. A Dependable Power—"Thy word in my heart."—Wilbur M. Smith.

PREVAILING PRAYER

John 14:12, 13

I. The Unlimited Promise.

"Whatsoever."

1. His Word shall come to pass (Ezek. 12:25).
2. He is quick to answer (Isa. 65:24).
3. He is a faithful God (Deut. 7:9).

II. The Unfailing Plea.

"In my name."

1. God hath spoken by His Son (Heb. 1:2).
2. No salvation in any other (Acts 4:12).
3. He alone makes intercession (Rom. 8:34).

III. The Unsearchable Purpose.

"That the Father may be glorified."

1. We are to glorify Him (Ps. 50:15).
2. He hath made us (Ps. 100:3).
3. We are not our own (1 Cor. 6:19, 20).—Elizabeth Presson.

DAVID'S FOURFOLD SIN

2 Samuel 11:12

I. Fourfold Nature of the Sin (Ps. 51:4).

1. Against the pleasure of God (2 Sam. 11:27).
2. Against the love of God (2 Sam. 12:7-8).
3. Against the commandment of God (2 Sam. 12:9).
 - (a) "Thou shalt not kill."
 - (b) "Thou shalt not commit adultery."
 - (c) "Thou shalt not steal."
 - (d) "Thou shalt not covet."
4. Against the honor of God (2 Sam. 12:14).

II. Fourfold Reason for the Sin.

1. Failed to take God into consideration.
2. The lust of the eye (2 Sam. 11:2).
3. The lust of the flesh (2 Sam. 11:4, 5).
4. The pride of life—tried to cover up his sin (2 Sam. 11:6-15).

III. Fourfold Conviction of Sin (Ps. 51).

1. Realized possession of a sinful heart (v. 5).
2. Realized need for mercy (vv. 1, 9).
3. Realized need for cleansing (vv. 2, 7, 10).
4. Realized need for restoration of power for service (vv. 12-15).—L. M. Gough.

PLEASING GOD

1. "Without faith it is impossible to please him" (Heb. 11:6).

2. "They that are in the flesh cannot please him" (Rom. 8:8).

3. "With many . . . God was not well pleased" (Heb. 10:5).

4. "Do those things that are pleasing" (1 John 3:22).

5. "Not as pleasing men, but God" (1 Thess. 2:4; Eph. 6:6).

6. "Walk worthy of the Lord unto all pleasing" (Col. 1:10).

7. "I do always those things that please him" (John 8:29).—W. Luff.

"Faint not, nor fear; His arms are near; He changeth not, and thou art dear; Only believe and thou shalt see That Christ is all in all to thee."

DIVINE POWER AND THE LIFE OF THE CHRISTIAN

I. The Powers from Which Christ HAS Delivered Us.

1. *The power which Christ possesses.*
 - (a) Christ is Himself the power of God (1 Cor. 1:24).
 - (b) All power has been bestowed upon Christ by the Father (Matt. 28:18; Acts 10:38).
 - (c) His power is upholding all things (Heb. 1:3).
 - (d) He has power over all flesh, over angels, principalities and powers (John 17:2; 1 Pet. 3:22).
 - (e) He has power to execute judgment upon the human race (John 5:27).
2. *The three great powers that war against the soul.*
 - (a) The power of the world (Luke 4:5, 6; John 7:7; 15:18, 19).
 - (b) The power of darkness (Luke 22:53).
 - (c) The power of Satan (Acts 26:18; Eph. 2:21; Heb. 2:14).
3. *The powers Christ HAS defeated for us.*
 - (a) The world (John 16:33; Gal. 1:4; 1 John 5:4; 4:4).
 - (b) Darkness (Col. 1:13).
 - (c) Satan (Matt. 6:13; John 12:31; 14:30).

II. The Power God IS Continually Exercising toward Us.

1. *In keeping us* (1 Pet. 1:5, 6).
2. *In establishing us* (Rom. 16:25).
3. *In giving us all things* (2 Pet. 1:2, 3).
4. *In raising us up* (1 Cor. 6:14, cf. 15:43).

III. The Power of the Holy Spirit that God WOULD Have Filling Us.

(Luke 24:49; Acts 1:8; 1 Cor. 2:4; Eph. 3:16).

"A life without power is not God's plan for you and me" (*An Unknown Christian*).—Wilbur M. Smith.

A GOOD RECIPE FOR TROUBLED ONES

Psalm 55: 16, 17

1. What?
"As for me, I will call upon God" (v. 16).
2. When?
"Evening, and morning, and noon" (v. 17).
3. How?
"I will call, pray, cry aloud" (v. 17).
4. Why? Because the Lord
 - (a) "Shall hear my voice" (v. 17).
 - (b) "Shall save me."

—L. J. Derk.

INTERNAL NIGHT

John 13:30

Shatters the argument for salvation by proper environment.

I. Darkens the Heart:

1. Against the Light of the world.
2. Amidst ideal environment.

II. Distorts the Will:

1. To choose vainly.
2. To act foolishly.

III. Destroys the Soul:

1. In endless night of remorse.
2. In eternal loss and separation from God.—Paul M. Tharp.

THE NEW BIRTH

John 1:12, 13

I. The Condition of It.

(v. 12).

"As many as received him"; "That believe on his name."

II. The Nature of It.

(v. 13).

1. *Negatively.*
 - (a) Born not of blood"—not propagated by natural generation.
 - (b) "Nor of the will of the flesh"—not by self exertion.
 - (c) "Nor of the will of man"—not by the acts or deeds of another.
2. *Positively.*
"But of God."

III. The Result of It.

1. *A new beginning.*
The word "born" has reference to a beginning. As physical birth marks our physical beginning, so the new birth marks our spiritual beginning. There is a new creation (2 Cor. 5:17 marg.).
2. *A new relationship*—"sons of God" (v. 12).

The word "power" is used 102 times in the New Testament and is never used once in the sense of moral or spiritual or physical strength to do a thing, but is generally translated to mean authority, right, liberty, jurisdiction. R. V.—"To them gave he the right to become the children of God."—J. DeHaan.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

THE WISE SON

Luke 15:11-32

Introduction: The term "Prodigal Son" is not found in Scripture, but was coined in the mind of man. There is a younger son in the Bible, whose character was overshadowed by the reputation he was a prodigal. His father calls him "my son," and in speaking to the elder brother he says, "thy brother." The early church called him the "Wise Son," but the church of the third century nicknamed him the "Prodigal Son."

I. His Retreat from God (vv. 11-16).

1. His position—"In a far country."
2. His condition—"Began to be in want."
3. His association—"Joined to a citizen."

II. His Retribution before God (vv. 17-19).

1. His discovery—"Came to himself."
2. His desire—"I will return to my father."
3. His determination—"I will say, Father, I sinned."

III. His Return to God (vv. 20-32).

1. His confession—"I have sinned."
2. Father's compassion—"Father saw him, and had compassion."
3. Son's contentment—"Began to make merry."

"The fear of God is the beginning of wisdom" (Prov. 9:10).—H. G. Hamilton.

THE WORDS OF CHRIST

Let the word of Christ dwell in you richly in all wisdom.—Colossians 3:16.

"You never get to the end of Christ's words. There is something always behind. They pass into proverbs, they pass into laws, they pass into doctrine, they pass into consolation; but they never pass away, and after all the use that is made of them, they are still not exhausted."—Dean Stanley.

I. Their Divine Origin.

John 8:28, 38; 12:49; 14:10, 24; 17:8, 14.

II. Their Abiding Characteristics.

1. Eternal (Matt. 24:35; Mark 13:31; Luke 21:33).
2. Gracious (Luke 4:22).
3. Authoritative (Luke 4:32).
4. Spiritual (John 6:63).
5. Living (John 6:63).

III. Their Power in Our Hearts.

1. For cleansing from defilement (John 15:3).
2. For teaching us to pray effectively (John 15:7).
3. For instructing us in true discipleship (John 8:31).
4. For imparting eternal life (John 8:51).
5. For laying solid foundations of character that nothing will ever be able to shake (Matt. 7:24, 25).

IV. Their Place in the Judgment That Is to Come.

John 12:48.—Wilbur M. Smith.

THE SUPREME LIFE

John 10:10b

1. Its Source: "I."
2. Its Manifestation: "I am come."
3. Its Impartation: "I am come that they might have life."
4. Its Exuberance: "I am come that they might have life, and that they might have it more abundantly."—C. Axel Johnson.

CONSCIENCE: WHAT IS IT?

1. A mirror before which no sin can be concealed.
2. An accuser who cannot be silenced.
3. A witness whose testimony cannot be gainsaid.
4. A judge before whom men cannot stand.
5. A preacher who rests neither day nor night.
6. A brand which cannot be obliterated.
7. A gnawing worm which dies not.
8. A fire which ever burns.

Endeavor, therefore, so to act that neither before God nor your own conscience nor any man, sin can be brought against you. Faith gives freedom from sin before God. Through faith all our sins are cast into the deep ocean of divine mercy, for then they are forgiven and forgotten. Before conscience you may be free from sin if you make even the smallest sin a matter of conscience, and therefore seek to shun even the smallest sin. Before men you may be blameless when you seek to "give none offense," to take offense at no man, so that no one may take offense at you.—*Truthbearer*.

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THE ADVERB IN EPHESIANS

Ephesians is the book whose keyword is "oneness," and so wonderfully set forth by Paul's exhortation to unity, in the fourth chapter, verses 3 to 6.

This is the great book of adverbs, and one participle adjective. Let us understand the *adverb*. An adverb is a word to modify the sense of a verb, adjective or adverb. Now, to modify means to change form or qualities of, to qualify. To qualify means to make such as is required, to prepare, to reduce from a general to a *particular* form. Oh, the beauty of the adverb! It brings something from the general experience to our particular experience. This is just what it does for us in the study of the book of Ephesians which is sometimes called "The Book of Riches," "The Believer's Standing in Christ," "The Book of Oneness or Unity of Believers." Here they are:

"Wherefore," used eight times, means for reason, so, or why.

"Therefore," used six times, means for that or this reason. Consequently the word is used in reasoning. This word states reason, and draws inferences, so please note.

"Whereby," used once, means reason, so, or why.

"Wherewith," used three times, means necessary means or instruments, so note.

"Wherein," used four times, means in or with respect to.

"Thereby," used three times, means by that, or by that means.

"Henceforth," used once, means from this time forward.

"Whatsoever," used twice, means whatever.

"Thereunto," used once, means unto this or that end, so please note.

But the far-reaching word, the participle adjective, "according," used sixteen times, means agreeing, harmonious, and indicates a connecting unity between things here, between God and His own. Since this book sets forth *oneness* or unity, trace the words in each verse where they appear, that we may seek and know all that Calvary's triumph means and intelligently apprehend our union with Christ in His death, burial and glorious resurrection (Eph. 2:5-11).—L. F. Newhouse, Fort Wayne, Ind.

EFFICIENT CO-OPERATION

A missionary in India noticed two lepers sowing seed in a field. One had no hands, the other had no feet; these members had been wasted away by the disease. The one who had no hands was carrying the other who had no feet upon his back, and he carried the bag of seed and dropped a pea every now and then, which the other pressed into the ground with his foot. *So between the two of them they did the work of one.* ("By love serve one another."—Gal. 5:13).—The Banner.

"It has been well said that there is only one question more important than 'What do I think of Christ?' and that is, 'What does Christ think of me?' Perhaps some of us, if we knew the answer, would, like Peter, go out and weep bitterly."

FULLNESS OF POWER

1. Creating power (John 1:3).
2. Controlling power (Heb. 1:3).
3. Forgiving power (Matt. 9:6).
4. Sustaining power (2 Tim. 4:17).
5. Preserving power (John 10:28).
6. Reigning power (1 Pet. 3:22).
7. Coming power (Rev. 1:7).

—S. E. B., in *Herald of Salvation*.

A TWOFOLD LIFE

Romans 6:22

1. A Justified Life: "But now being made free from sin."
2. A Serviceable Life: "And become servants to God."
3. A Sanctified Life: "Ye have your fruit unto holiness."
4. An Endless Life: "And the end everlasting life."—C. Axel Johnson.

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EAST HADDAM CONNECTICUT

Moody Bible Institute Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Dr. Floyd John and Mrs. Evans recently conducted a union evangelistic campaign at Mammoth Springs, Ark.

Bishop J. Willis closed the last meeting for the year of 1929 at Teachey's, N. C. The Lord gave a great victory. There were about seventy-five conversions and over a hundred reclamations.

Karl F. Wittman Evangelistic Party conducted a city-wide revival at Logansport, Ind., in November, many making their surrender to Christ. This campaign was followed by a campaign at Lakeland, Fla., for five weeks in a large tent located on North Tennessee and Magnolia Streets.

R. I. Humberd, of Lake Odessa, Mich., gave his Bible chart lectures at the United Brethren Church of Charlotte, Mich., in the month of November. He also gave his lectures at Pittsburgh Gospel Center, Pittsburgh, Pa., in December. Gospel Center is a fundamental platform where outside speakers are heard from time to time. One of the directors of this work is Mr. Howard A. Banks, editor of the *Christ Life Magazine*.

Harry O. Anderson writes that in 1929 they conducted eleven campaigns; nine in California and two in Virginia. The California campaigns included the First Baptist Church, Visalia, of which A. U. Logan is pastor, and the First Baptist Church, El Centro, of which A. Flanagan is pastor. The rest of the California campaigns were union in character, and held in the portable tabernacle which the evangelist moved from field to field. During the hot months of July and August he went south and preached in an old-fashioned Methodist camp meeting. Mrs. Anderson and C. L. Randall, of Little Rock, Ark., assist Mr. Anderson in the meetings.

The Fife Brothers held union evangelistic meetings in Woodstown, N. J., during the months of November and December. There were forty-one confessions of faith at the first Sunday morning service, and the total indebtedness of one of the churches, was raised in full, the amount of which was \$3,400. The church was 106 years old on that day. Many of the services were broadcast over Philadelphia and New York stations. Dr. Clyde Lee Fife said that the meeting in Woodstown was a success in every way. There was freedom in the Spirit and deep conviction. They ask the prayers of the readers of these columns that God may have His way in their ministry.

Walter J. and Mrs. Meade, of Siloam Springs, Ark., are engaged in evangelistic work in the Northwest. They spent a part of November and December in a tabernacle meeting in Pendleton, Ore.

Dr. and Mrs. H. P. Dunlop report a fine work of grace in a Chicago meeting with scores won to Christ. They have been very busy for the past six months, and ask an interest in your prayers.

The D. E. Johnson Evangelistic Party has had a very busy year in the Central States, having held eleven campaigns during 1929. These meetings have resulted in the salvation of many souls, the edification of church members and erection of many family altars.

Mr. C. W. Harris sends in the following report: "The year 1929 closes for us the best year of evangelism in our experience. We had fourteen campaigns and heard many people confess our Lord and Saviour, and unite with churches. Our meetings were in the following states: Kentucky, Indiana, Illinois, Missouri, Pennsylvania, Iowa, and Florida."

E. T. Aldrich, pastor of the First United Brethren Church of Richland Center, Wis., was assisted during the month of November in an evangelistic campaign by C. Herbert Hess and Roy Osterhouse, of the Moody Bible Institute. Mr. Osterhouse assisted the entire three weeks of the meeting as trombone and marimba player, and children's worker. Mr. Hess officiated the last two weeks of the meeting as song leader and soloist. The meeting resulted in fifty-five reclamations and conversions, twenty-nine of which united with the church. A large number of young people dedicated their lives to Christian service. The church has a membership of 600, and was greatly blessed through this special ministry.

Myron E. Taylor, of Upland, Ind., assisted by Arthur B. Dahl, of Lyle, Minn., is in the midst of another heavy year's schedule with the Lord greatly blessing in each campaign. They recently closed a very successful campaign in Colesburg, Ia., where scores of people were either converted, reclaimed, or sought definitely a deeper Christian experience. Many young people responded to the "life work call," and a number of them will begin at once to prepare themselves for Christian activity in full time service. Family altars were erected; titheers were enlisted; the prayer meeting attendance greatly increased. Every department of the church activity felt the thrill of new life. Mr. Taylor and Mr. Dahl began an evangelistic campaign in Potter Park Methodist Church, Lansing, Mich., on January 5. From Lansing they expect to go to the First Norwegian-Danish Methodist Church of Minneapolis, Minn., for meetings in February.

Dr. French E. Oliver reports excellent progress in the "Back to the Bible Campaign" in which he is engaged in New Zealand under the auspices of the Evangelical Laymen's Committee. The campaign at Palmerston North resulted in more than three hundred public professions. Dr. Oliver has been urged to prolong his stay in the Dominion. The second campaign was at Feilding. Much interest was evidenced from the beginning.

Charles A. Burkett writes, "During the month of November I was engaged in two evangelistic campaigns with Dr. Samuel B. Goff, evangelist from Philadelphia. The first in Lock Haven, Pa., with six churches united, in which I had charge of a large chorus choir. Following this meeting we were engaged in a union effort of four churches in Pocomoke City, Md. In both instances we had the opportunity of preaching and singing the gospel in the high schools, grammar schools and shops, also the service clubs of these two cities. One of the outstanding features of this ministry was the organization of a booster choir among the children, meeting three afternoons each week with a strong and attractive children's program on Friday nights. Our work was blest of the Lord and proved most effective in reaching many unsaved, and spiritually reviving a large number of the members of the several churches."

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The above are some only of the Author's titles. Send for a further list. Ask for folder offering suggestions to Bible classes.

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The Dallas Colored Bible Institute of Dallas, Tex., organized for the colored people of the South, was started three years ago by E. H. Ironside, eldest son of H. A. Ironside. The school began as a result of a Bible conference with five pupils. The enrollment is now nearly fifty, a large number of which are negro men eager to preach the Word but feeling the need of proper equipment. Regular classes are held in English Bible, Scripture Doctrine, Homiletics, Personal Work, etc. The classes meet in a four room rented house in the negro district. Prayer will be greatly valued for the success and permanency of this much needed institution. E. H. Ironside is superintendent. Miss Mary Kirkland and Herbert Morrison assist in teaching.



Students of the Dallas Colored Bible Institute of Dallas, Texas

Mr. Neil McIntyre, Scotland's blind evangelist, conducted a very successful campaign in St. Paul's Methodist Protestant Church, White Plains, N. Y., of which Chester A. Teates is pastor. The campaign lasted for three weeks. There were many rededications and a few conversions, and to the church a great blessing. Mr. McIntyre is a preacher and teacher of the Word, also a singer and organist, a composer of sacred songs and an editor of a magazine for the blind called *The Lamp*. He opened a campaign in Providence, R. I., on Sunday, December 8.

Miss Daisy F. Eggleston sent in the following report of an old-time revival that took place in the Methodist Episcopal church, Throop, Pa., during the month of December: "It was a meeting of unusual power and interest. More than one hundred people made decision for Christ. People knelt at the altar and got right with God and then went out to get right with others. In some cases relatives who had not spoken to each other in six or seven years were reconciled. The church took on new life. Seventy-five morning prayer meetings were held with a total attendance of 520 persons. About fifty were received into membership on the last Sunday, with more to come in the next week. An Epworth League was organized with thirty-six members, and it is expected that it will soon be over fifty."

Dr. Samuel B. Goff, of Philadelphia, conducted a campaign of union evangelism in Lock Haven, Pa., in November, in which five churches co-operated. More than one hundred personal workers were sent into the field to win souls for Christ, with the result that 270 conversions were made. The joy with which the personal workers returned from their mission was contagious and spread throughout the church as their reports were made. For many of them it was their first experience in soul-winning. The visits in the homes found people ready and glad to receive them. A deep religious atmosphere was created by mass meetings, the publicity given in the local papers, and through services held by the evangelist and his

helpers in the shops, mills and schools of the city.

Guy W. Green, lay evangelist, of Kansas City, Mo., recently held special meetings for the First Methodist Church of Lewisburg, Ky., as a result of which there were twenty additions to the church. He went from Lewisburg to the First Presbyterian Church of Port Arthur, Tex., where there were eighteen additions as the result of a twelve day meeting. From Port Arthur he went to the First Presbyterian Church of Hobart, Okla., where sixteen were added to the church, all but two of whom were adults. Mr. Green's next meeting was with the Olivet Presbyterian Church of Evansville, Ind.

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Moody Bible Institute Monthly

T. A. Piper reports that New Year's Eve, Canton, O., was the opening service of the city-wide crusade of a short series of interchurch meetings held in the First Christian Church. This building has a seating capacity of 3,000. The opening service, in spite of New Year's Eve celebrations, manifested a great interest. A large crowd gathered and sang the fine old hymns of the church. Dr. George Wood Anderson, the pastor, is in charge of the crusade. Assisting him are Professor Shanks, soloist and director of music, and Mr. Piper, pianist and cornetist. The crusade promises to be fraught with blessings.

FUTURE ENGAGEMENTS

Harry O. Anderson—January, Marysville, Calif.; February, Coalinga, Calif.; March, Santa Barbara, Calif.; April-June, Des Moines, Ia.
 "The Bonney Workers"—January, Portsmouth, O.; February, Erie, Pa.; March, Dawson, Pa.; April, Hannibal, Mo.
 Dr. and Mrs. H. P. Dunlop—Jan. 19-Feb. 2, Des Moines, Ia.; Feb. 9-23, Morrill, Nebr.
 Gypsy Smith-McKee Party—Jan. 29-Feb. 16, Dallas, Tex.; Feb. 23-Mar. 9, Roanoke, Va.; Mar. 16-30, Spartanburg, S. C.; Apr. 6-27, Orange, Tex.
 Dr. John W. Ham—February, Logan, W. Va.
 C. W. Harris—Jan. 5-Feb. 1, Princeton, Ill.; Feb. 2-Mar. 1, Gary, Ind.; Apr. 6-20, Dayton, O.; Apr. 22-May 11, Hoisington, Kans.
 E. Henderson Lane—Jan. 19-Feb. 9, Oakdale, Nebr.; Feb. 16-Mar. 9, Kearney, Nebr.; Mar. 10-30, York, Nebr.; Mar. 31-Apr. 20, Pleasanton, Nebr.
 Rev. and Mrs. L. James Kindig—Mar. 17-Apr. 6, Lorain, O.; Apr. 7-20, Alliance, O.
 The Newell Brothers—February, N. Braddock, Pa.; March, Sebawaing, Mich.; April, Columbus, O.
 Richard Nyburg—Jan. 26-Feb. 9, Newcomers-town, O.; Feb. 16-Mar. 9, Mt. Cory, O.; Apr. 6-20, Faith, S. Dak.
 Rayburn Party—February, Turlock, Calif.; March and April, Abilene, Kans.; May, Waurika, Okla.; June, Holton, Kans.
 C. R. L. Vawter & Party—January, 1930-June 1930, Australia.
 The Vinaroffs—Jan. 27-Feb. 16, Red Lion, Pa.; Feb. 17-Mar. 9, Fostoria, O.; Mar. 10-30, Hanover, Pa.; Mar. 31-Apr. 20, Tyrene, Pa.
 Vom Bruch Evangelistic Party—January, Long Beach, Calif.; February, North Long Beach, Calif.

LINCOLN

Premier Stanley Baldwin, addressing Parliament for a monument to the late Field Marshal Haig, replied to the comment that no great figures rose in connection with the World War. He said that such talk was heard at the end of practically every struggle of that character. The critics had not had time to measure the greatness of the achievements or the difficulties of the conditions. The same comment, he said, was made shortly after the American Civil War, "but many great figures emerged from that struggle." If there was one figure appreciated far below its true value, he continued—"a figure that has grown with the years and will continue to grow—it was Abraham Lincoln." So time also will reveal fully what genius there was in the leadership of the World War.

When he spoke of Lincoln, Parliament, we read, rang with cheers.—Pittsburgh Post-Gazette.

FEBRUARY

February is the first month of the spring, although March has that honor of men and of the calendar. In this Chicago latitude the vegetation begins to spring in late February, and if springing is not a sign of spring, what is?

On Washington's birthday if the man who doubts that spring has arrived will take a walk into the country that skirts

February, 1930



Rev. Henry Ostrom, D.D.

Bible Teacher and Evangelist

D. L. Moody said: "The next revival will be a revival of Bible study, and it will be brought about by a teaching evangelism."

Dr. Ostrom is known on three continents as a gospel preacher and teacher.

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Dr. Ostrom is one of twelve experienced ministers of the gospel sent forth to teach the Bible and win souls to Christ. They are Lee W. Ames, J. E. Conant, J. F. Harrison, H. M. Lintz, Elinor S. Millar, C. E. Putnam, C. R. Scafe, W. W. Shannon, J. A. Sutherland, C. E. Wakefield, S. Edward Long.

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the damp lowlands at the base of some southern sloping hill, he will find the swamp willows in bud and very likely the skunk cabbage pointing a painted spear at the sun.

The blackbirds and the meadow larks reach us in late February, and as they have come from the South it must be that they have answered the call of spring.

The owls get noisy in February. It is in this month that the great horned owl's fancy turns to mating and homesteading. The nest of this owl, with the mother bird covering the eggs, frequently is found in this calendar-called winter month.

It has been said many times, but "the signs prove the seasons." February is the first spring month.—Chicago Evening Post.

DR. MEYER: A TRUE STORY

A typist, who occasionally did work for Dr. Meyer, writes a correspondent, told me that on one occasion he wanted a manuscript typed out quickly, and when it was finished she took it back to him herself at his house, enclosing her account. When Dr. Meyer returned the account with payment, she found that he had added, in his own handwriting, "To shoe leather, 1s."—British Weekly.

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

A Letter from Pontius Pilate's Wife, rewritten by Catherine van Dyke.

Based on an old manuscript found in a monastery at Bruges and supported by tradition, this pathetic letter sets Pilate in a different light. Probably its authenticity can never be satisfactorily established nor yet absolutely denied, for the wife's attitude is vouched for by Matthew and her husband's thoughts and subsequent career are largely unknown to us. The press-work and translation are alike attractive and contribute to Christian interest in this tragic couple.

53 pages. 7x4½ inches. Bobbs-Merrill Company, Indianapolis, Ind. \$1.00.
H. E. S.

Richard Weaver's Life Story, by James Paterson.

Richard Weaver is not as well known to Americans as he is to the English people whom he so long served as a great evangelist. The life of this collier makes a thrilling tale. He entered the mines when he was but seven years old, working from six in the morning until nine at night and never seeing daylight in the winter-time except on Sunday. The wild and brutish life that he lived as a child and adolescent, his marvelous conversion, and then the wonderful way in which he was used by God as an evangelist, is a stirring story. The reading of this biography cannot help but strengthen the faith and quicken the testimony of every Christian.

252 pages. 7¼x5 inches. John Ritchie, Kilmarnock, Scotland. 60 cents. C. H. B.

Whosoever Shall Receive, by Mary Warburton Booth.

This book first wins attention through its attractive format, and the worthy specimens of the photographer's art which it contains. It is brightened, too, by its poetry; but its chief charm lies in the author's intimate studies of Indian life and character. In the midst of appalling degradation she envisages almost unbelievable transformations wrought by "the power that worketh by love." Were it not for her undaunted hopefulness the book would be depressing at times. A tonic to faith and a spur to missionary adventure, it will be appreciated by all lovers of good missionary literature.

152 pages. 8x5½ inches. Marshall, Morgan & Scott, Ltd. London. \$1.00.
J. R. R.

Disestablishment, by Rt. Rev. Herbert Hensley Henson, D.D.

The clear thinking and frank speaking Bishop of Durham always commands English attention, and Protestants everywhere will welcome his discussion of the impending crisis in the historic and influential Church of England, now disrupted by Parliament's rejection of the revised Prayer Book. He believes the Establishment must end to secure spiritual freedom and proper discipline in place of the religious anarchy fostered by the Anglo-Catholic wing, due in part to war effects. Legislation necessitated an enrollment which showed only about one in thirteen of the electorate were its communicants, a great change from earlier days. Advancing democracy also has affected the church's position. But all the colonies, India, Wales and Ireland are disestablished.

His advice about using the new Prayer Book, and his comments on desired changes in the Thirty-nine Articles and on English Methodism, as well as the new popular attitudes toward marriage, will interest students of religious affairs.

214 pages. 7¼x4¼ inches. Macmillan Company, New York. \$1.75.
H. E. S.

A History of English Literature, by Emile Legouis and Louis Cazamian.

A revised and compact single volume edition of a popular French work covering the literature of the British Isles from Anglo-Saxon times onward. In clear type with fourteen excellent illustrations it presents by periods the literary development, commenting on each writer and his chief work. A comprehensive index, biographical notes, and abundant references to other books for the respective authors, make this a handy reference volume.

1446 pages. 8½x5½ inches. Macmillan Company, New York. \$7.50.
H. E. S.

Psychology for Bible Teachers, by Edward Aldridge Annett.

This very practical book aims to help every teacher to deal most effectively with plastic minds of growing youth through an understanding of their mental processes and the part each plays in conversion. It does not discuss the content of Scripture, but how to present it winningly. The author has long directed teacher training in India and knows both the practical and the scientific side of his subject. With each of seventeen chapters there is a list of special reference books, a series of questions for review, and of subjects for research and discussion.

253 pages. 6½x4 inches. Charles Scribner's Sons, New York. \$1.50.
H. E. S.

What Ought I to Believe, by John A. W. Haas.

Beliefs influence morals. We are therefore, under ethical obligation to hold those beliefs which produce and develop the noblest and best moral life. Dr. Haas "attempts the effort to demonstrate that the ruling presuppositions and beliefs of the evangelical faith have the moral worth that obligates us to give them their right in our lives." The question, therefore, is not "What do I wish to believe?" but "What ought I to believe?"

Thoughtful Christian workers may find here an argument for the Christian faith and its acceptance which has not hitherto occurred to them.

91 pages. 7¼x4¼ inches. United Lutheran Publishing House, Philadelphia. 75 cents.
H. L. L.

By My Spirit, by Jonathan Goforth, D.D.

Have the scenes and experiences of the early Christian church no counterpart in modern days? Does the Spirit of God not still work among men on times and occasions after the manner recorded in the book of Acts? If any are in doubt on this question they should read this fascinating volume by Dr. Goforth.

From the opening of the first chapter one crosses the threshold into chambers of marvelous wonders, witnessing the scenes of spiritual revival and conflict enacted several years ago in Manchuria, Honan, and other sections of China. The swaying of multitudes by the irresistible Spirit of God leading to agonies of conviction and streams of confessions that reveal the unspeakable awfulness of sin, the casting out of demons, the lifting up of the believers to a plane of godliness where all quarrels and worldliness were wiped out, and the striking conversion of the most hardened sinners in the community, all bring a deep sense of hush to our spirits and reproof to our unbelieving hearts.

A wide spread reading of this volume of testimony should lead the Lord's people to cry unceasingly for a fresh outpouring of His Holy Spirit upon their own community.

189 pages. 7½x5 inches. Marshall, Morgan & Scott, London. \$1.00.
W. H. H.

Why am I a Christian? by Rt. Rev. Arthur F. Winnington Ingram, D.D.

These simple and practical addresses were given by the Bishop of London during a recent tour of American universities and afterward repeated during Lent to the young people of his own diocese. They are frank and wholesome, in some cases closing with a series of questions put by the hearers and his answers. He possesses a winning personality and strongly defends the leading truths of Scripture, but is not convincing when clinging to evolution and endeavoring to square his orthodoxy with certain questionable views.

204 pages. 7¼x5 inches. G. P. Putnam's Sons, New York. \$2.50.
H. E. S.

Rafael and Consuelo, by Florence Crannell Means and Harriet L. Fullen.

The story for junior boys and girls is written by a secretary of missionary education, who is also on the staff which conducts a short story course in the University of Denver. Its message is similar to that so well told in *Jumping Beans*, and concerns Mexicans in the United States. The course is written by Miss Fullen, whose several years' residence in Spanish-speaking communities has given her opportunities for contact with Mexicans, and for intimate acquaintance with religious and social workers among them. Moreover, her training for this field has been ample.

137 pages. 7½x5 inches. Friendship Press, New York. Cloth \$1.00; paper 75 cents.
J. R. R.

First Prayers for Children, by John Oxenham and Roderick Dunkerly.

Here is a source book for prayer sentiment and language that will appeal to the child mind. The prayers are graded for Early Days (ages 4 and 5), Beginning School (5 and 6), Learning to Read (7 and 8), Moving Up (9 and 11), and Growing Up (12 and upward). Until the Learning to Read stage, "You" is used rather than "Thee" for the divine pronoun. The more conventional forms of prayer appear in the latter pages of the book. A number of prayers are of classic origin. The child mind is trained to see reason for thankfulness in many everyday experiences and associations. A discerning mother may derive much benefit from the pages for leading her children on in the art of prayer expression. Christ is presented as Son of God and Saviour, and many of the prayers conclude "In the name of Jesus Christ my Lord," or, "For Jesus' sake."

80 pages. 6½x4¼ inches. Fleming H. Revell Company, Chicago and New York. 75 cents.
W. M. R.

A Boy's and Girl's Life of Christ, by J. Paterson-Smyth.

There are a multitude of books written about our Lord's earthly ministry, but there are only a few writers who have ever attempted to compile the historic events of Christ's life as recorded in the Gospels in such a manner as to be understood, and at the same time, prove enjoyable for boys and girls of the teen age. Such has been the task of the author, and it is to be said that he has succeeded admirably.

The entire book is one of merit and worthy of much commendation, but the reviewer felt keenly disappointed in the fact that, to him, the author, in his desire to simplify the story of Christ in order to reach the child mind, permits certain important Scripture truths to suffer by being dismissed with but a few sentences. Many golden opportunities to impress upon the youthful mind the important and helpful gospel lessons are lost in this manner. The author's viewpoint of certain doctrines, which to us are extremely important, cannot be determined by what he says but by what he omits.

285 pages. 8¼x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$2.50.
D. A. N.

Moody Bible Institute Monthly

Twilight Reveries, by Charles L. Goodell, D.D.

This series of messages was first delivered on Sunday evenings over the National Broadcasting Company. The purpose was to give a message of comfort and hope to those who are shut-in and any who suffer physically. Dr. Goodell needs no introduction. The subject matter of these sermons in permanent form was effected because of the urgent demand for it, which in itself is a commendable feature. They are intensely human as well as practical and touch a wide range of sympathies and human needs.

168 pages. 7"x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. A. V. G.

Word Pictures of Bible Events, No. I—Genesis; No. II—Exodus to Deuteronomy; No. III—Joshua, Judges, Ruth; Nos. IV and V—1 and 2 Samuel, 1 Chronicles and Psalms, by Wm. Moenkemoeller.

The author occupies the chair of Bible History and Greek in Concordia College. His studies are primarily intended as a devotional commentary, but the general object and purpose of the presentation is to foster a deeper interest in the Book of books and to guard against the blight of perfunctory Bible study. He believes that "wherever there is a deep and abiding interest in the inspired Word the church will prosper and grow, but that indifference to the Bible spells inevitable spiritual death."

Accompanying each book there are guidelines for study which are intended to help in a systematic discussion of the material treated in the biblical record. There is also provided under separate cover a topical index to these word pictures of Bible events.

Because of their very nature these studies are to be commended. The author exhibits mature scholarship and fresh observation in the Scriptures. They are especially adapted for home study.

95, 100, 100 and 197 pages. 9x5½ inches. The author, Concordia College, St. Paul, Minn. 35 cents each. J. A. V. G.

For the Defence, the Life of Sir Edward Marshall Hall, by Edward Marjoribanks, M. P., with Introduction by the Earl of Birkenhead.

This account of the legal work of one who for years was acclaimed the leading defense counsel in Great Britain, will interest those who would learn how to persuade their fellows through public speech. Many great trial cases, widely read at the time and still vividly remembered, are here recounted and the skilful handling of their evidence discussed. Without being a profound lawyer, Sir Edward was a man of high principles, large sympathies, and great ability in tracing the processes of the human mind.

482 pages. 9½"x6 inches. Macmillan Company, New York. \$5.00. H. E. S.

The Man Who Believed God, by Marshall Broomhall, M.A.

While several biographies of Hudson Taylor have been written, the present volume, by a nephew of the sainted missionary, is both interesting and timely. While naturally covering the same general ground as former writers, Mr. Broomhall has given us a book quite distinctive and fresh, with much new material and helpful interpretations.

Hudson Taylor belongs to the church universal, loved and admired alike by all, and his life has a message for all men of all lands. No one can read the story of his implicit trust in the Heavenly Father, or come into the atmosphere of the beautiful fragrance of his life of service without being uplifted and encouraged. Every private and public library should have its shelves graced by this charming volume.

241 pages. 7½"x5 inches. China Inland Mission, Philadelphia. \$1.00. W. H. H.

The Art of Rapid Reading, by Walter B. Pitkin.

This book by the professor of journalism in Columbia University, possesses unique value and universal appeal; just the aid we have all desired. It not only offers many practical suggestions about the causes of poor reading, and how to improve our word habits, our eye grasp and our ability to skim where that is essential, but gives exercises for practice which will enable us to test ourselves and gauge our progress. This is a book to be studied rather than described, but we foresee large benefits to follow its extensive purchase by our readers.

243 pages. 8x5½ inches. McGraw-Hill Book Company, Inc., New York. \$2.50. H. E. S.

[Mention

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The Shrine of a People's Soul, by Edwin W. Smith.

"So far as my knowledge goes, there exists no book which deals specifically with the literary work of the missionary. But may it not be that some thrill is to be found in the story of how men and women have been the first to master some unknown tongue, reduce it to writing, write the first book in it, and finally translate the New Testament or the whole Bible in it?" So reads an extract from the preface, and such a book is this, by the author of *The Golden Stool*.

Not only will pastors and students of missions be absorbed by the *modus operandi* of achieving translations here so understandingly portrayed, but they will thank God for the chapter on *The Spread of the Bible in the World*—an historical resume of versions produced up to March 31, 1929, when the Bible or some part of it has been printed in 886 languages. The closing chapter on "The Miracle of Books" shows how the Bible has influenced the thought of the ages. Surely every one at all interested in "unlabelling Babel" will want to read this book, so charged with the charm of romance.

203 pages. 7½x5 inches. Edinburgh House Press, London. 75 cents.

J. R. R.

Mating Ministers and Churches, by John R. Scotford.

The author of this pertinent study prepared for the pastoral office at Union Theological Seminary, and writes for the *Christian Century*, a liberal paper. He discounts his understanding when he refers to the product of the Bible institutes as "fanatical fundamentalists," and his orthodoxy by saying, "The people in the pews are struggling with the problems of life. The preacher will hold their attention in proportion as he speaks on the questions which are in their minds. If the Bible and theology help, well and good—but of themselves they mean little." Transversion, where churches are well grounded in the Bible, appears to be suggested by the advice, "If he is wise, the minister will couch his message in scriptural language. Familiar texts will lend force to his words."

Conservative ministers will read this book on the principle that they can learn something from their adversaries. The author handles his subject with pith and point after discussing it with "some fifty leaders of the church"; indeed, the jacket says "their ideas form the basis of this book." Distilled in the alembic of worldly wisdom rather than gushing from the fountain of spiritual inspiration, it is not strange that the constructive criticism of the psychoanalyst should, on occasion, seem to have more cogency than the guidance of the Spirit of God invoked through believing prayer.

196 pages. 7½x5 inches. National Publishing Company, Philadelphia. \$1.50.

J. R. R.

Under Syrian Stars, by Princess Rahme Haidar.

This flowing narrative issues from the soul of a poet rather than the mind of the historian. The Syrian author is enamoured of her subject and saturates it with her spirit. The matter of fact American reader may sometimes wonder whether in her colorful ascriptions of superior virtue to this or that, there is not a dash of the imagination. As a native of the land, the princess undoubtedly "writes out of personal knowledge, sympathetic understanding, and unusual facilities for interpreting the best there is in Syrian culture and civilization," but more restraint would have ennobled the narrative with greater dignity. However, here is usable material for the student of Oriental ideals, inspirations, manners and customs—all moving across the stage of the historic countries hallowed by their association with the earthly life of our Lord.

192 pages. 8¼x5½ inches. Fleming H. Revell Company, Chicago and New York. \$2.00.

J. R. R.

Quotable Poems, compiled by Thomas Curtis Clark and Esther A. Gillespie.

This anthology of five hundred selections from three hundred poets is a mine of beautiful thoughts choicely expressed which ministers and other public speakers, as well as all lovers of poetry, will greatly value. In addition to a generous number of poems representing unknown as well as the famous writers, and offering a wide range of appeal, the book contains one hundred and fifty-six for special days, religious and patriotic, and still others on immortality. All are comparatively brief, of high literary excellence and adapted to quotation. Four special indexes deserve praise for their utility, listing by topics, authors, titles and first lines.

386 pages. 7½x5 inches. Willett, Clark and Colby, Chicago. \$2.50. H. E. S.

Jumping Beans, by Robert H. McLean and Mabel Little Crawford.

Here are interesting stories and studies about Mexicans in the United States for junior boys and girls.

The stories were written by Dr. McLean, who is associate director in the City, Immigrant and Industrial Department of the Board of National Missions of the Presbyterian church in the U. S. A. He was born in Chile where his parents were missionaries, and has lived in Porto Rico. His special field is the work being done by the board among the Spanish-speaking people in this country. He is the author of *That Mexican*, a recent book, and of a number of articles on Mexican immigration in the United States.

Mrs. Crawford, who wrote the studies, spent fifteen years in China, where she and her husband were missionaries under the Board of Foreign Missions of the Methodist Episcopal church. She has had experience as principal of vacation church schools, and is a teacher in week-day schools and junior mission study classes.

151 pages. 7½x5 inches. Friendship Press, New York. Cloth \$1.00; paper 75 cents.

J. R. R.

The Mind of St. Paul, by Arthur Holmes, M.A., Ph.D.

A University of Pennsylvania professor of psychology, formerly in the pastorate, calls Paul "the psychological evangelist" in this admirable work which thoughtful Christians will value and ponder. Keenly analyzing Saul's mentality, he finds brooding melancholy accompanied by fits of extreme activity as when persecuting Christians, and perpetual conflict of emotions and sentiments, including patriotism, against inner and outer law, making a strong personality though not well integrated till it found unity and peace by organizing itself around Christ as central goal and ideal. The apostle never explicitly mentions his repentance, yet we question the author's conclusion that he never felt conviction of sin.

Next studying Saul's conversion we have all the methods of science applied in turn to demonstrate that no scientific or naturalistic explanation is tenable. Hence we are shut up to Paul's own account a revelation from above. "Special communications from God become not only perfectly feasible, but do not disturb anything except the older scientist's imaginary world of perfect mechanism." Of course science has no explanation for the truth which dawned on the new apostle; "science has no theory for the origin of any truth." But his spiritual world was suddenly and totally remade when he came to see that Jesus of Nazareth was the Messiah and then that He was God.

Paul's emotions as well as rational processes became fully enlisted and he employed and appealed to both when winning others. Miracles took minor place, and were singularly absent in his European work, but "Christian faith as an attitude is saturated with feeling." Thus this book has its practical application for soul-winners.

263 pages. 7¼x5½ inches. Macmillan Company, New York. \$2.00. H. E. S.

Jewels the Giant Dropped, by Edith Eberle and Grace W. McGavran.

This course of study on the Philippine Islands for junior boys and girls has been prepared by qualified instructors. Miss Eberle, who wrote the stories, has been a missionary in the Philippines, and is the author of *Palm Tree and Pine*, a book describing the work of missionaries in these islands. Miss McGavran, who wrote the studies, is a daughter of a missionary and spent her childhood in India. She has served as director of education, and is at present a teacher of junior girls in a church school. Both are at present superintendents of the Missionary Education Department of the United Christian Missionary Society.

138 pages. 7½x5 inches. Friendship Press, New York. Cloth, \$1.00; paper 75 cents.

J. R. R.

A New Era in Missions, by Homer E. Wark, Ph.D.

A great deal of substantial work has been put into this volume, which is evidently meant as a textbook for mission study, as well as popular reading. Unfortunately it is necessary to disagree with many of the positions and interpretations.

First of all, the author conceives the task of the church to be that of wholly and completely Christianizing the present world order. No little sarcasm and irony is tendered those of us who hold to the scriptural hope of the imminence of the return of our Lord, and who believe that during the present dispensation a company of believers is to be gathered out of a world that waxes worse and worse in disobedience and unbelief.

In the second place, there appears to be much of the prevailing error of the hour, not in statements of things contrary to sound doctrine, but in the omission of a clear and full recognition of the absolute deity of our Lord Jesus Christ, and the way of salvation through faith in his substitutionary atonement. Jesus is spoken of as having a unique and consistent God-consciousness and standing out in history as the one capable of pointing the way of life and salvation; but Christianity is set forth as a system of religion toward which by a process of evolution all the other faiths are gradually developing as their consummation.

187 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

W. H. H.

Love the Law of Life, by Toyohiko Kagawa.

That the Orient has contributions of a superior value toward the present world life is abundantly evidenced by this extraordinary volume from the virile pen of one of the greatest of Japan's citizens. To those who imagine that the material-minded modern West represents the zenith of human idealism, this volume will come as an astonishing surprise.

Kagawa enjoys a wide reputation, not only in his homeland but throughout Asia, as an outstanding worker for the uplift of the downtrodden and the amelioration of social wrongs. The noteworthy thing about this conspicuous character is that he is an out-and-out disciple of Jesus Christ, whom he loves and serves as Saviour and Lord. In the midst of the prevailing uncertainties Kagawa is regarded as a man with a message of hope and power that meets the world's needs; and that message is nothing other than the gospel of the New Testament. A living demonstration of the law of love is found in the preacher's own life and service.

In his present volume the author fearlessly grapples with every phase of life, both public and private, disclosing the ugliness and disappointment of selfishness, and showing how nothing beautiful or satisfying can be had except as the heart is controlled by the uplifting passion of pure love. Kagawa is just now engaged in a gigantic evangelistic campaign, embracing all Japan, with a million souls as the goal.

313 pages. 8¼x5½ inches. John C. Winston Company, Philadelphia. \$2.00.

W. H. H.

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Korea Calls, by Lois Hawks Swinehart.

This story of the Eastern mission field is written by a missionary of the Southern Presbyterian church, stationed at Kwangju, who has undeniable gifts as a story writer. The central figure is a young college girl who hears the call to the mission field and goes to Korea despite the friendly opposition of her friends and relatives. The incidents of missionary life, her adaptability to it, the futile determination of her aunt to capture her and bring her back to America—all this is told in a bright and interesting way.

160 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. J. R. R.

The Jesus Road and the Red Man, by G. E. E. Lindquist.

These studies were prepared by the missionary at large of the Society for Propagating the Gospel among the Indians in North America while teaching among them. They were originally used at Haskell (Indian) Institute. They are simple, practical and reverent. Each study introduces a story to give concrete form to the application of truth; a summary follows as a clincher, with a few well chosen suggestions to the teacher. They are suitable for use in young people's groups and in week-day classes in Christian education.

155 pages. 7½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. R. R.

Tales of Modern Missionaries, by Jeanne M. Serrell.

The author's work as chairman of the Children's Work Committee of the Women's Board of Foreign Missions has fitted her to present this series of short sketches of modern missionaries. They are Lewis Es-selstyn, of Persia; W. Barbrooke Grubb, of South America; Albert L. Shelton, of Tibet; Ida Scudder, of India, and John Henry House, of Salonicia. "Her treatment," aptly says the *Christian Guardian*, "makes the missionary idea human to boys and girls."

155 pages. 7½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. R. R.

The Christ Who is All, by Amos John Traver.

This book is designed to meet the intellectual questions and the problems of adjustment to difficult life situations, particularly those of young people. The author presents as the never failing solution to all life problems, a Christian life entirely surrendered to Jesus Christ as Saviour and Lord. Personal and intimate fellowship with Christ is stressed throughout. The book is ably written, is full of rich truth, and comes from a heart beating with earnest and loving devotion to Christ. It is so arranged that it can be used for devotional and class purposes in young people's societies, as well as for personal study.

149 pages. 7½x5 inches. United Lutheran Publishing House, Philadelphia. \$1.00. K. S. W.

Ten Studies on the Child, by Jacob Tanner.

These lessons in child psychology have been prepared under the auspices of the Board of Elementary Christian Education for the Norwegian Lutheran church of America, but can be studied with profit by every Sunday-school teacher. In this day when so many texts on child psychology are prepared by modernists, it is a real joy to find one of which we can heartily approve.

The author devotes nine out of the ten chapters to a study of middle childhood, later childhood and early adolescence, and one wishes that he might have enlarged his excellent material and also added a study of later adolescence.

84 pages. 7½x5½ inches. Augsburg Publishing House, Minneapolis. 60 cents. C. H. B.

Bible Animals in Picture and Story, by Robert G. Mowat.

Here is a valuable book for boys and girls who are beginning to read. It not only is a natural history, but it centers its study about the animals that are mentioned in the Bible. Practically every page is beautifully illustrated, and the general make-up well suited to attract the interest of children.

120 pages. 8¼x6½ inches. John Ritchie, Kilmarnock, Scotland. 60 cents. C. H. B.

Raking Leaves, and Other Poems, by Haldor Lillenas.

Mr. Lillenas is widely and favorably known for his authorship in the field of gospel song. The same lyrical, optimistic and spiritual qualities found in his song poems are found in the thirty poems of this booklet. Nature, home life, wholesome philosophy, with a few poems of deeply serious import give happy variety. In "Is There a God?" "Saul of Tarsus," "Sin," and a few others, the author tries his hand in an interesting way at new forms of treatment.

40 pages. 8x5 inches. Nazarene Publishing House, Kansas City, Mo. W. M. R.

His Gospel of Life, Light and Love, by Rev. Norman B. Harrison, D.D.

Dr. Harrison has added another to his excellent uniform series of Bible expositions. With the subtitle, "The Gospel of John and First Epistle of John," the present volume is naturally divided into two parts. Three chapters deal with the Gospel under the alliteratives, Life, Love and Light, the Gospel presenting the manifestation of these. Part two, dealing with the First Epistle of John, analyses the experience of life, love and light. The author's spiritual discernment, method of analysis, and teaching gift lend large value to his books for leaders of devotional meetings and all Bible teachers, and this book is worthy of wide use.

96 pages. 7½x5½ inches. The Bible Institute Colportage Association, Chicago. Paper, 50 cents, net; cloth, 75 cents, net. W. M. R.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Fellowship with God," by Henry W. Fancher. Cloth, 139 pages.

"A New Era in Missions," by Homer E. Wark. Ph. D. Cloth, 187 pages, \$1.50.

"Adventuring with Christ," by Arnold Hilmar Lowe. D. D. Cloth, 181 pages, \$1.75.

"Under Syrian Stars," by Princess Rahme Haidar. Cloth, 192 pages, \$2.00.

"Tales of Modern Missionaries for Young People," by Jeanne M. Serrell. Cloth, 153 pages, \$1.50.

Macmillan Company, New York.

"Four Square," by John Rathbone Oliver, M. D. Cloth, 315 pages, \$2.50.

"Palestine Today and Tomorrow," by John Haynes Holmes. Cloth, 289 pages, \$2.50.

"Ante-Nicene Exegesis of the Gospel, Volume VI," by Harold Smith, D. D. Cloth, 197 pages, \$2.00.

"The Biography of the Late Marshal Foch," by Major-General Sir George Grey Aston, K. C. B. Cloth, 509 pages, \$5.00.

"For the Defense. The Life of Sir Edward Marshall Hall," by Edward Marjoribanks, M. P. Cloth, 482 pages, \$5.00.

Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

"Child of the Sun," by Cordie Webb Ingram. Cloth, 187 pages, \$1.50.

"Couriers of Courage," by William Russell Owen. Cloth, 185 pages, \$1.50.

Missionary Education Movement, New York.

"The Missionary Education of Intermediates," by Mabel Gardner Kerschner. Cloth, 184 pages, \$1.00.

"Five Missionary Lives," by T. H. P. Sailer.

A study in comparative biography for boys and girls of high school age. Paper, 22 pages, 15 cents.

Westminster Press, Philadelphia.

"The Second Epistle of Paul to the Corinthians," by Charles R. Erdman. Cloth, 123 pages, \$1.00.

Oxford University Press, New York.

"The Koran," translated by E. H. Palmer. Cloth, 570 pages, 80 cents.

Bobbs-Merrill Company, Indianapolis, Ind.

"The Child's Bible," edited by John Stirling. Cloth, 524 pages, \$3.75.

Bible Institute Colportage Association, Chicago.

"His Gospel of Life, Love and Light," by Norman B. Harrison. Cloth, 96 pages, 75 cents.

Concordia Publishing House, St. Louis, Mo.

"The Good Shepherd," by William Lochner. Cloth, 308 pages, \$3.00.

"The Stewardship Life," by Karl Kretzschmar. Cloth, 208 pages, \$1.00.

Funk and Wagnalls Company, New York.

"The New Archeological Discoveries," by Camden M. Cobern, D. D., Litt. D. Cloth, 748 pages, \$4.00.

Harper and Brothers, New York.

"A Lawyer and the Bible," by I. H. Linton. Cloth, 204 pages, \$1.50.

"By My Spirit," by Jonathan Goforth, D. D. Cloth, 189 pages, \$1.75.

Richard R. Smith, Inc., New York.

"The Spirit of Christ," by Charles R. Erdman, D. D., LL. D. Paper, 119 pages.

"The Quest for Experience in Worship," by Edwin H. Byington, D. D. Cloth, 223 pages, \$2.00.

Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.

"The Shadow of Death," by Abraham Kuyper, D. D., LL. D. Cloth, 317 pages, \$2.50.

National Publishing Company, Philadelphia.

"Mating Ministers and Churches," by John R. Scottford. Cloth, 196 pages, \$1.50.

Gospel Trumpet Company, Anderson, Ind.

"The Soul-Winner's Guide," by Robert Lee Berry. Cloth, 128 pages, 75 cents.

Willett, Clark and Colby, Chicago.

"Quotable Poems," compiled by Thomas Curtis Clark and Esther A. Gillespie. Cloth, 386 pages, \$2.50.

Christian Alliance Publishing Company, Harrisburg and New York.

"Kidnapped by Chinese Bandits," by Walter H. Oldfield. Paper, 30 pages.

Nazarene Publishing House, Kansas City, Mo.

"Studies in Romans," by D. Wesley Soper. Cloth, 142 pages.

Morehouse Publishing Company, Milwaukee, Wis.

"The Eastern Orthodox Church," by Stefan Zankov, translated by Donald A. Lowrie. Cloth, 168 pages, \$2.25.

Clarence Larkin Est., 2802 N. Park Ave., Philadelphia.

"The Book of Daniel," by Clarence Larkin. Cloth, 267 pages, \$2.50.

World Wide Christian Couriers, 825 Barry Avenue, Chicago.

"Fletcher of Madeley," by Oswald J. Smith. Paper, 80 cents, 25 cents.

Louis Kregel, 525 Eastern Avenue, S. E., Grand Rapids, Mich.

"Hell and Hades, and Hath God Cast Away His People?" by M. R. DeHaan. Paper, 28 pages, 25 cents.

"Law and Grace, and the Seventh Day or the First," by M. R. DeHaan. Paper, 32 pages, 25 cents.

Marshall, Morgan and Scott, London.

"Texts That Have Touched Me," by W. S. Bruce, D. D., F. R. S. E. Cloth, 128 pages, \$1.00.

"A Tour in the Near East," by James Hunter. Paper, 96 pages, \$1.00.

Edinburgh House Press, London.

"The Shrine of a People's Soul," by Edwin W. Smith. Cloth, 208 pages, 75 cents.

Furche-Berlag, G. m. b. H., Berlin.

"Die alten Geschichten und Ratsel," by Hans Haberl. Cloth, 309 pages, 3/60.

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William M. Runyan

A MIGHTY WORK

By John J. Gow, Dunedin, New Zealand

The Bible Institute that D. L. Moody founded
Still lives!
'Tis strong and sound, and moves with confidence unbounded;
It lives, praise God, it lives!

Its many students to the needy fields are going
To preach
Salvation through the blood of Christ, His love o'erflowing—
These are the truths they teach.

Though many schools today insistently are sounding
Strange creeds,
The Cross of Christ, God's grace and mercy—full, abounding,
The M. B. I. still pleads.

Its Correspondence, Day and Evening study classes
Are filled;
By radio it caters to the hungry masses,
Good-willed, indeed, good-willed!

The known results are great, with greater still accruing,
Which proves:
'Tis mighty work this Bible Institute is doing—
In special ways it moves.

There is no need to wonder why—no need for guessing,
Or doubt;
The hands of God are on it, rich with holy blessing—
His plans . . . are working out!

FACULTY AND STAFF ENGAGEMENTS

Rev. Clarence H. Benson, December 12, teachers' meeting, Immanuel Reformed Church, Roseland, Chicago, Ill.

Rev. Harold L. Lundquist, December 1, evening service, Municipal Tuberculosis Sanitarium; December 8, annual meeting of young people's society, Englewood Swedish Mission Church, Chicago; December 9, speaker, annual banquet, Excelsior Bible Class, Summerdale Swedish Free Church, Chicago; December 15, evening service, Oakwood Gospel Mission, Chicago.

Rev. P. B. Fitzwater, December 17 to 20, Bible conference, Zealand, Mich.

Rev. William M. Runyan, December 13, anniversary address, First Baptist Church, Mayfield, Ill.

Rev. David A. Noble, December 8, evening service, Oakwood Gospel Mission, Chicago.

Dr. H. Framer Smith, December 1, morning and evening services, Kimball Avenue Congregational Church, Chicago; December 8, Presbyterian church, Buffalo, Wis.

A NEW TEACHER OF ENGLISH

Miss Daisy B. Williams resigned from her position as one of our instructors in English at the close of the Fall term, owing to family obligations calling her to her home in Missouri. Her place on our staff has been taken by Miss Margaret Gordon, who has been a resident student of the Institute.

Miss Gordon is a native of Iowa and a member of the United Presbyterian church, with which she united in her childhood. She comes from a preaching stock, as her father, grandfathers on both sides of the house, her uncles and her brothers are all ministers of the gospels. Miss Gordon received her education in Coe College, Iowa, and the Indiana State University, of which she is a graduate. She taught for a number of years in state normal schools in Missouri and Pennsylvania. She also worked as a missionary teacher among the mountaineers in Tennessee, and during a trip around the world, she remained and taught for one year in India under the auspices of the missionary board of the United Presbyterian church.



Miss Margaret Gordon

PRACTICAL WORK OFFICE

Rev. Oscar Lowry, the well-known evangelist, is serving for the winter term as



Rev. Oscar Lowry

Director of Practical Work *ad interim*, following the resignation of Rev. W. Taylor Joyce during the fall term. Mr. Lowry is an alumnus of the Institute, dating from the days of Dr. R. A. Torrey. In recent years, he has served the Institute in the Extension Department and was much blessed in the conduct of union evangelistic meetings. For the present, he will devote his time and thought to the management of the office and the supervision of the students in their assignment work in the field, while Rev. J. W. Davis, Superintendent of Men, will be responsible for the monthly Report Hours and the classes in Personal Evangelism.

MR. JORDAN AT HERSHEY, PA.

Rev. J. Guy Jordan, Assistant Director of Practical Work, conducted a revival campaign with the Fishburn's Church of the United Brethren in Christ at Hershey, Pa., beginning the latter part of November

and continuing for three weeks. The pastor of the church, Rev. H. Ray Harris, reports to the Institute a season of genuine spiritual profit. From his letter we quote:

"We are rejoicing in the fruit of this series of meetings. There was a total of twenty-one conversions, and twenty young people gave themselves in more definite consecration to Christ. Twenty-five meetings were held with an average attendance of 252, the total attendance estimated at 6,308. Of greater value than anything these figures may suggest is the revived spirit in which the church was left. The people have been enthused, and we believe will continue to grow stronger because of these meetings."

THE DECEMBER 1929 CLASS GRADUATES

Gathered in the hospitable Auditorium on the morning of the second day of the great blizzard, December 19, 1929, the Institute family—faculty, students, business staff and employees—together with a large number of outside visitors, listened to the graduation exercises of the outgoing class of seventy-one members.

Were these graduates to return whence they came, it would indeed mean a wide scattering after these months of fellowship together in Christian training. Twenty-four states of the Union, and five foreign countries contributed to this company, the foreign lands being Canada, Palestine, Scotland, South Africa, and Switzerland.

Various forms of specialized Christian service will engage the time and talent of the graduates in home and foreign mission fields. Four members of the class have already been accepted by various boards for mission service abroad, and twenty-five others are looking forward to service in Africa, China, Alaska, India, Central and South America.

The class, of which Mr. Gordon C. McLachlan, of South Africa, was president, had effective representation in its speakers: Miss Louise Johnson for the women using the theme, "Trees of God's Own Planting," and Mr. Andrew G. Pratt for the men, "Fellowship." The class song was developed around the class motto, "Hid with Christ in God," the poem by Mr. Charles Herbert Hess, and the music by Mr. Elmer O. Paulson, who directed its presentation by the class.

Usual afternoon and evening social and fellowship occasions were enjoyed, including the testimonial supper and reception to the class.

At 7:45 p. m. the formal graduation exercises were held in the Auditorium. Despite the storm and a blockade of snow, a large audience was in attendance. A Christmas touch was fittingly given by the rendering of Longfellow's beautiful poem, "Christmas Bells," to the music of Frederick Stevenson. Mr. Talmage J. Bittkofer directed the Institute robed choir in this number, and in leading congregational singing.

Dr. Gray introduced the much-loved Bible teacher, Mr. H. A. Ironside, of Oakland, Calif., as the speaker of the occasion. Mr. Ironside used for his theme, "Qualifications for the Ministry," speaking of ministry not in the sense of being a pastor, but in the broader and more biblical sense

Moody Bible Institute Monthly

of true Christian service. Basing his Scripture expositions on 2 Corinthians 4 and 2 Corinthians 6:3-10, he pointed out three groups of qualifications. The message was presented with manifestations of spiritual unction and blessing, and will be an inspiring memory to the class to which it was especially delivered, as also to the general audience.

Telegrams bearing messages of congratulations and good will were read, as follows: W. Hedley Clews, Washington, D. C., for the August '29 class; Harold F. Powers, Kansas City, Mo., of the Pastors Course Class, August '29, whose message happily said, "Truly you are in the place of greatest blessing when you are hidden with Christ in God"; and from Simon E. Fosberg, Moosejaw, Saskatchewan.

With words of gracious import, Mr. Thomas S. Smith, Vice-President of the Board of Trustees, presented the diplomas marking the completion of various courses to the seventy-one graduates.

It was reported that 639 had completed various courses of the Correspondence School between the dates of July 3 and November 16.

The graduates of the Day and Evening Schools, and the courses for completion of which they received diplomas, are: Evening School, General Course: Lula A. Ward,

John C. Jansma, James C. Kenney, Joseph W. Wharton. Day School, General Course: Helen Louise Alexander, Anne Elizabeth DeYoung, Grace I. Hemenway, Catherine Hobgood, Louise Johnson, Lucy Malcolm Lanter, Nora N. Leitzke, Mrs. Fred Lockwood, Mayme Irene Lowry, Anna B. Peters, Marie Schutz, Mrs. George Sheets, Vina May Silkett, Lillian S. Stahl, Helen Hulda Willems, Mrs. Levi B. Williams, C. Daniel Andersen, Louis Berks, E. Rudolph Danielson, William Dillon, Byron Baird Evans, Theodore Fischbacher, Daniel Gutter, Everett J. Hemingway, Raymond C. Jostes, Cornelius C. Keur, Christofer Kriel, James E. McDowell, George Kenley McMackin, Thomas Martin, Orlo E. Mason, Harry A. Newcomb, Philemon L. Phillips, Warren N. Potts, John F. Powell, David A. Searfoss, Earl Shreve, Austin Clay Sicher, Weaver H. Smiley, William Sutherland, Oliver M. Thomson, Peter Robert Wohlgenuth. Christian Education Course: Emmie Gayden, Dorothy B. Higgins, Helen C. Rentschler, Phil Sorce. Jewish Missions Course: Moses Immanuel Ben-Maier, Knute O. Stensland. Missionary Course: Mabel E. Beckley, Judith E. Carlson, Eva M. Hewitt, Agnes H. Knight, Alice Louise Lake, Ida M. McSparron, Florence E. Manley, Emily May Robinson, Alice E. Sorensen, Madge V. Taylor,

Frances E. Williamson, Roy F. Flint, C. Herbert Hess, Gordon C. McLachlan, Jesse E. Thomas. Missionary Medical Service Course: N. Doreen Searle, Raymond N. Ohman, Elmer O. Paulson, Andrew G. Pratt.

Dr. Gray has been elected an associate member of the Field Museum of Natural History, Chicago, by virtue of which he is entitled to the privileges and courtesies of the institution, and is exempt from all dues.

Rev. Frank A. Keller, M.D., superintendent of the Hunan Bible Institute, Changsha, Hunan, China, was a recent visitor at the Institute, calling upon Dr. Gray and expressing the hope of returning in February for the Founder's Week Conference.

STUDENTS OF OTHER DAYS

Former students, in sending items of interest, will confer a favor upon the department editor if they will indicate year of graduation or last year of attendance at Institute.

The December issue of the *South Africa Pioneer* announces the recent arrival in Boston of A. G. McGill '17, and Mrs. McGill, of the South Africa General Mission.



Moody Bible Institute Graduating Class, December, 1929

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Finney on Masonry

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. 275 pages, cloth, \$1.25; paper, 75c.

National Christian Association
848 W. Madison St., Chicago, Ill.

George R. Bernhard '08, is pastor of the West Second Avenue Presbyterian Church, Columbus, O. An elder of the church reports success of a most encouraging sort in all departments of the work during the three years of the present pastorate. A recent revival conducted by the pastor resulted in thirty conversions and numerous consecrations among the splendid young people of the church. The Sunday-school, the two Christian Endeavor Societies and the weekly prayer meeting are largely attended and filled with spiritual power. A Bible class of thirty-three consecrated young men is a center of much good influence in the church.



George R. Bernhard

Joseph M. Fleming '22, resigned as pastor of the First United Brethren church, Viola, Ill., to accept a unanimous call to the pastorate of the Brookdale United Presbyterian Church, of St. Joseph, Mo. Mr. Fleming began his work at St. Joseph, January 5.

Floyd M. Nagel '26, has been pastor of the First United Brethren Church at Climax, Mich., for three years. He reports victory by the power of the gospel, twelve souls having found Christ in a recent evangelistic campaign. Mr. Nagel assists neighboring pastors in revival work. Beth Okey '23, writes from Yangchow, China, that she and another missionary have been visiting different towns, seeking to spread the gospel. They frequently encountered bands of soldiers but were unharmed. Many idols and city temples have been destroyed, and people came to them seeking the truth. Miss Okey requests prayer for these people that they may be strengthened in the faith.

Rev. Roy William Achor '12, was recently installed as pastor of the First Presbyterian Church, Oregon City, Ore. The formal program was carried out by a number of visiting pastors, Dr. William S. Gilbert, of Portland, delivering the chief address. To quote a local paper: "Rev. Mr. Achor recently came to Oregon City in acceptance of a call to the pastorate of the local church. He was pastor at Roseburg for four years, and for seven and a half years preceding that was pastor of the Woodburn Presbyterian Church. With Mrs. Achor and their twin sons, the new pastor is living in the manse at Seventh and Jefferson streets." Mrs. Achor (nee Florence Eula Forsythe) is an M. B. I. graduate of 1913.

W. E. Craighead '18, sends interesting and encouraging news from Bucharest, Rumania. His plans for Christian service in Rumania and Bessarabia have been much strengthened by government permission, through the American consul, for an extended residence in the country. He has been made a member of the educational staff of the Baptist Seminary of Bucharest, and is promoting Bible correspondence courses. Friends should pray for this needy part of the world field.

A New Year in the Will of God

THE Christian and Missionary Alliance wish for all God's people a happy and prosperous New Year through the Grace of God. How manifold are His blessings; how marvelous His love toward us in Christ Jesus.

PRESSING ONWARD

Let us all, by His grace, determine to have a larger share in the Great Commission ministries, and do our utmost by His enabling to send the Gospel to tribes and peoples who have never heard.

PRAY that many may be saved—"multitudes both of men and women." Pray that converts may grow and be faithful in Christ.

GIVE for the support of missionaries and mission work in all scriptural activities unto soul-winning and the building of the church of Christ.

GO near and far as He leads, to witness faithfully for Christ.

We purpose through God's wonderful grace and enabling to enter new areas this year with the Gospel, and proclaim Christ where He is not now known.

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IMAGINE a little automatic machine that opens in any shape can, round, square or oval, in a couple of seconds at a mere twist of the wrist! Holds the can for you, and cuts out the entire top, slick, smooth and clean, inside the rim—juices can't spill! No jagged edges to snag your fingers. All food pours right out without scraping or spooning! No wonder Speedo representatives often sell to every house in the block and make up to \$12 an hour! J. Williamson, Wis., made \$5 his first hour. Mrs. Spain, Kans., made \$9 her first afternoon. Duncan, Mont., cleaned up \$17 his first day. Orloff, Va., \$522 his first month. You, too, can make big money with Speedo.

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Moody Bible Institute Monthly

Ernest Leuenberger '14, was a recent visitor at the Institute, and in conversation with the department editor revealed the following interesting facts. Upon leaving the Institute in 1914 Mr. Leuenberger went to Switzerland for evangelistic work. Returning to the United States he served various Methodist churches as pastor, his present field being at West St. Charles M. E. Church, near Charles City, Ia. Before taking up this work two years ago, he served at Suring, Wis., for three years. In a recent revival meeting he was assisted by E. G. Ellis '15, as singer and part-time preacher. Mrs. Leuenberger, who is a local preacher, sang over W-M-B-I last September. Mr. Leuenberger was accompanied by Mr. William Kruse, member of his church, and a Correspondence student.

Erich Becker '14, has recently entered upon the pastorate of the Hope Congregational Church at Fairfax, S. Dak.

Rev. B. B. Sutcliffe, D.D., '04, who has been offered a position with the Bible Institute of Los Angeles, and is doing some Bible teaching under the auspices of its Extension Department, is remaining with the Calvary Presbyterian Church, Portland, Ore., feeling that his work in this field is not yet completed.

Rev. J. T. Hartman '00, writes from Phoenix, Ariz., that he is employed with the Presbyterian Sunday School Mission in the Arizona field, which is great and needy. "From a purely missionary standpoint," he says, "one could easily and profitably spend all of one's time here, for no churches are here to hold up the banner of the Cross in this populous and growing mining town, Christmas, far up in the mountains, though schools have been organized in many of the other towns."

Mrs. Arthur Davis (nee Laura Mary Fuller '17) reports from Wellington, Cape Province, South Africa, that she is living in one of Africa's important educational centers, founded by the wonderful man of God Andrew Murray. The aim and purpose of the founders of Huguenot Seminary was to establish a place of Christian education for girls and young women in South Africa, and it has stood for that through the years, though the trend of things away from the Word of God is felt here as elsewhere. Mrs. Davis reports that for the coming year her work will be divided between the seminary, with some 200 students; the college, with seventy-five young women, and the girls in the high school.

Emil Pearson '19, writes an interesting letter from Muyl Mission Station, Mongu, West Africa, from which we quote: "There are eleven former M. B. I. students working under our mission (S. A. G. M.) in Portuguese West Africa. We always look back with joy to the days we spent together at the M. B. I., and thank God for the men who were our teachers in those days. God has greatly blessed our work in this field in the face of much government opposition. The government does not permit us to open out-stations, but in spite of this spontaneous work has begun at seven different villages. Altogether we have eight out-stations connected with this one with more than a hundred catechumens enrolled."

Mattie Mae Swisher '19, was director of a Christmas cantata given by students of the State Teachers' College, Canyon, Tex. Miss Swisher is also president of the Panhandle Music Teachers' Association of Northwest Texas, under the auspices of which an annual musical festival will be held in the municipal auditorium at Amarillo, Tex., April 16 to 18. The festival brings together a large number of musical groups in friendly rivalry in a series of contests.

Jeanne Beith '23, writes from Lyon, France, of her every-day efforts to adorn the doctrine of Christ in office work, home duties, and in Christian service in several parts of the city. She is eager for M. B. I. former students who may be in that part of France to inform her of their presence.

Esther Blowers '23, who went out to South America last spring, is associated with the Hospital Evangelico Goyano at Anapolis em Gayoz, Brazil. Besides the nursing service, she and other of the Christian nurses hold gospel services among the poor and outcast in the outskirts of the city. The need is very great, and earnest prayers are asked on behalf of Brazil, and of these workers.

Rev. L. N. Carmony '23, is entering upon a new year in his pastorate at Navarre, O., reporting that during the past year thirty-three new members were added to the church. He is confident that larger victory awaits in the months ahead.

Esther Dehler '23, 1445 Umatilla St., Denver, Colo., entered upon work, October 21, as Christian and social worker with a division of time between a Spanish church and Spanish mission.

Rev. F. H. Giles '23, 4614 Wilson Ave., Chicago, has concluded six years as pastor of the Mayfair Congregational Church. He reports the largest Daily Vacation Bible School of his entire pastorate during the past summer.

Rev. R. A. Graybill '23, Dumbarton, Va., is entering upon the sixth year of the pastorate that he assumed upon graduating from M. B. I. He was assigned the leadership of the music at the Moody Bible Institute Bible Conference held during the fall at Richmond, Va.

E. Grace Hoover '23, associated with Lily Bain '25, writing from Si Ho, Kansu, China, reports God's blessing upon their work, and His support in the midst of many hardships. She says, "We have come to a little city, one of the new stations the C. I. M. has opened in the Forward Movement. We will live here among the people for a little while to witness for the Saviour to them. The dialect of these people is very different from what we have been accustomed to." There are a number of former M. B. I. students in that district and Miss Hoover says they enjoy rich fellowship. "We former students often get very lonesome for the old school we love so well . . . I wonder if God established a covenant with D. L. Moody to keep his school true to Himself. We pray so often for the school that God will continue to bless her and that He will give faithful men to her faculty."

BORN

To W. James Johnston '24, and Mrs. Johnston (Fern Ruckman '20), a son, Wendell Graham, November 14, Erie, Pa.

MARRIED

Elmer W. Dresh '27, and Marguerite Frances Howard '29, December 7, 1929, Chicago, Ill.

John D. Nagel '27, and Garnet James, November 7, 1929.

Herman R. Soderstrom and Stella Arvilla Foster '19, July 2, 1929, Minneapolis, Minn.

WITH THE LORD

Eva Luella Shaver Brown '22, entered into rest September 3, 1929, from her home at Miami, Fla. Living, she exemplified the grace of the Lord Jesus, and the end was peace.

Rev. J. H. Bruggink '14, met with an automobile accident near Portage, Wis., June 3, 1929, and died the following day. He was a faithful minister of Christ Jesus, serving in the Baptist communion.

Rev. Andrew Johnson '92, passed into heavenly fruition from his home in Sweden, November 5, 1929. He entered upon missionary work in India in 1892, and was retired from active service in 1916.

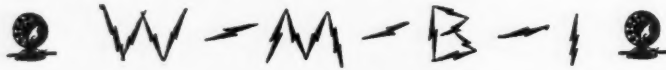
Rev. William Fox Sharpe '16 (Evangelist "Big Bill" Sharpe), passed suddenly into the presence of the King on December 22, 1929. Multitudes attended the obsequies at the Gospel Center, St. Louis, Mo. Interment was at Laurel Hill Cemetery.

L. W. MUNHALL

Dr. Munhall has been doing the work of an evangelist sixty years, and is still at it. He has conducted more than five hundred campaigns, in which more than two hundred thousand persons have been scripturally converted, more than fifty thousand of whom united with the Methodist Episcopal church, and tens of thousands joined other churches. He was on the committee that brought Moody and Sankey together, and was present when they were introduced. He has crossed the plains twenty-six times and preached all the way from Mexico to Alaska. He has a lecture sermon entitled the "Book of Books," that has been given nearly eight hundred times. The first Bible conference ever held on this continent was organized in Swampscott, Mass., in July, 1876. Dr. Munhall was a charter member and is the only one yet living. He assisted Mr. Moody in his Bible conferences in Northfield and Chicago. He helped organize Winona, Ind., Bible Conference, and organized and directed the Sea Side Bible Conference, the largest of them all. He taught the Ocean Grove Bible Class for eight years when it was the largest of its kind in the world. He has traveled about one million, three hundred thousand miles. He is the author of a number of books, two of which have gone into a tenth edition and one that has sold 124,000 copies.

He put in three years on the firing line in the Civil War and took part in thirty-three engagements. He is a member of the G. A. R. and the Loyal Legion. During the Civil War he voted for Abraham Lincoln.—*The Essentialist*.

RADIO STATION



1080 kilocycles (277.6 meters)

CHANGE IN MORNING WORSHIP

The Morning Worship period broadcast from 7:00 to 7:40 A. M. each week day, is now under the direction of the Moody Bible Institute instead of the Family Altar League as heretofore.

Dr. Gray made the following announcement on the first morning of this new arrangement, as follows:

"This is the first morning that the Moody Bible Institute of Chicago has taken into its own hands the conduct of the Morning Worship hour over its station, W-M-B-I.

"Hitherto, and almost from the first day of its going on the air, now more than three and one-half years ago, the Institute has committed this hour to the care of the Family Altar League, as it is known. This organization is entirely separate from the Institute, but one for which the Institute has a warm regard.

"The Family Altar League placed the hour in charge of its representative, Mr. John Meredith, of Chicago, under whose direction it has attained marked success and brought blessing to hundreds of families over the land, for which we return thanks to God.

"The Institute has been happy to cooperate with the Family Altar League in its work and has shown its appreciation of that work by granting the league broadcasting time entirely free of charge at a cost to the Institute of approximately \$7000 a year. In addition we have granted the league free office space and phone service, also allowances on on auto costs and other incidentals, amounting to more than \$8000 a year or in round figures about \$28,000 for the whole period of the service. This was done ungrudgingly and in the name of our Lord Jesus Christ and for His cause. Moreover, the Moody Bible Institute has had its reward in the blessing carried by the league to the homes and hearts of the people, young and old.

"But the time has arrived when the Board of Trustees of the Moody Bible Institute feel that the responsibility for the Morning Worship hour should be carried by its own staff and its program be under its own direction. Doubtless all the friends of the Family Altar League, as well as the friends of the Moody Bible Institute, will see the reasonableness of this, and join with us in prayer that the blessing hitherto attendant on the hour may still continue.

"Therefore, beginning this morning the announcements hereafter will be made by the Radio Department of the Institute. The speaker, until further notice, will be the one who is now addressing you, James M. Gray, President of the Moody Bible Institute. The musical part of the service will include both organ and vocal numbers broadcast from the Institute Auditorium. As soon as possible, we shall hope to announce our plans for interesting and helping the boys and girls at this hour as well as the adults. In the course of a few days we may be able to tell you what our plans are."

ECHOES

An echo "talks back." There is satisfaction and encouragement in the fact that W-M-B-I does not do all the talking. What returns by way of answer from hills and valleys in every direction becomes an incentive for the station to persevere in its ministry of gospel instruction and inspiration. We share with the readers a number of these echoes that have proven a blessing to those who are presenting the programs day after day.

A Faithful Friend

"When we returned from our vacation, it was a joy to find W-M-B-I still 'on the job,' giving out the Word of God. Our dial remains at 18 practically all the time—this is where W-M-B-I comes in."

"Our dial is set to receive the messages from W-M-B-I. I tune in to hear you, and shut off when you are through, until time for your next broadcast."

"One day while turning the dial I happened to get your station. Since then I do not miss a day, especially the noon hour program. My only regret is that the hour is so short."

A Boon to the Shut-in

"I am bedfast and must supervise and manage a home and four children. How I praise the Lord for the blessing W-M-B-I is to me. Sometimes, when I need it most, there is a word or song to cheer me on in the battle of life."

"My mother is an invalid and is constantly confined at home. She often says that she does not know what she would do were it not for the Moody Bible Institute programs each morning and afternoon. They are indeed a comfort and help to her."

For Busy People

"I am a bookkeeper at a local garage with very little time for quiet meditation, but your noon musical program with the Bible readings brings to me the greatly needed inspiration and soul food for which I hunger, and sends me back to my work with renewed strength and courage."

"I am going to iron this morning and listen to your story hour. I have the loud speaker just about one foot from the ironing board, and you would be surprised how quickly I can in this way get my ironing done!"

Voicing the Gospel Call

"I thank God for such a station as W-M-B-I. It was really your station, with the help of a friend, that brought me to Jesus Christ. It is true He is a very present help in trouble."

"It was through you that I accepted Christ as my Saviour. I have laid all my worry, all my anxiety, all my trouble on Him, and I know He has given me peace and rest and strength to carry on. Oh, why cannot more people realize just what they are missing when they have no Christ in their lives!"

Profitable for Instruction

"I have been listening to your station

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ANNOUNCER'S DESK Wendell P. Loveless



During Christmas week a story was read over the radio which was written ten years ago by Mary Royce Merriman, of Beloit, Wis., and which appeared in the *Sunday School Times* near the close

of the World War.

When the announcer read the story, he suggested that if any of the friends of Mrs. Merriman in the Wisconsin city were listening in we should be glad to hear from them, and just a few days ago we received a clipping from one of the Beloit papers as follows:

Christmas Story of Beloit Author Lives

"Sometime near the close of the World War, Mary Royce Merriman, of Beloit, wrote a Christmas story which she submitted to the editor of the *Sunday School Times*. The story was accepted and published in that periodical. More than ten years have passed since its publication and the author had long since turned her thoughts to other interests.

"Last Monday Mrs. Merriman received word from a friend that her Christmas story was read over the radio on the Moody Bible Institute hour. Needless to add, the author was pleased with the reader's choice and with the knowledge that her story had taken on the color of the classics.

"The *Review* is pleased to record the interesting facts herein stated."

Dr. W. Stillman Martin, of Atlanta, Ga., internationally known Bible teacher, evangelist, and gospel hymn composer, was a recent guest of the Radio Department and gave several addresses over the air. Dr. Martin is just completing fifty years in the Christian ministry, and the last of his series of radio addresses was devoted to a reaffirmation of his belief in the Bible as the infallible Word of God, the Lord Jesus Christ as the only Saviour of men, and the gospel as the power of God unto salvation to everyone that believeth. Mrs. C. D. Martin is also well known all over the world for her authorship of such hymns as "God Will Take Care of You," "His Eye is on the Sparrow," "Oh, What a Change," and many others.

We were very glad that, through the cooperation of Dr. Gray and the Institute Choir under the direction of Talmadge J. Bittikofer, the Radio Department was able to broadcast during the month of January, the four addresses which Dr. Gray gave in public service in November and December in the Institute Auditorium. There were

a great many requests for these to be broadcast. The subjects of the addresses were: "Why Did God Send His Son into the World," "Rewards of the Believer," "The Sign of Christ's Coming," "After the Millennium—What?"

We are planning to broadcast practically all of the daytime sessions of the Founder's Week Conference, February 3-6 inclusive.



THE OPERATOR'S PANEL L. H. Greer

RADIO EQUIPPED AUTOMOBILES

For some time inventors have been struggling with the problem of installing radio receiving sets for use in automobiles. Until very recently, the results have been unsatisfactory but there are now several receivers on the market that give satisfactory service. In perfecting these receivers, several problems confronted the designers, such as microphonic tube noises caused by car vibration, and the ever present static produced by spark plugs and generator. The tube noises have been minimized by carefully cushioning the tube and tube sockets with material capable of absorbing mechanical vibrations such as felt or sponge rubber. The electrical disturbances caused by the ignition of the car have been eliminated by completely shielding the radio receiver wiring circuits. This receiver is not a portable model but is incorporated as part of the instrument board of the automobile. The frame work of the chassis becomes the ground or counterpoise connection, while a loop antenna is usually concealed in the top of the car.

During the past few months a great deal of discussion has been held in radio manufacturing circles concerning the advisability of radio installations in cars. The majority opinion seems to discourage such installations. Those favoring radio for automobiles stress the pleasure derived from entertaining radio programs while on long motor trips, thus relieving the monotony of the journey.

Those holding the opposite opinion offer numerous arguments that are worthy of consideration, such as the possibility of a driver becoming distracted while tuning and operating the radio set while the car is in motion, thus endangering other motorists. There is also the danger of distracting the attention of other motorists, who are passing, in their attempt to locate the source of the music and speech which they would hear. Then again the driver of the radio equipped car may be intently listening to the radio program and so divert attention that is vital to safe driving. The picked up program must necessarily be amplified with sufficient volume to overcome the din of traffic and might thus probably be great enough to overcome other sounds as well, such as the whistle of traffic policemen and the siren of approaching fire apparatus or police cars. With this thought in mind, radio equipped automobiles for use in heavy traffic and in

large cities will be discouraged. It has been rumored that one state has already passed a law, and several other states are attempting to pass laws that will prevent the licensing of radio equipped automobiles.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from December 1 to 31, 1929, inclusive:

	Number of Contributions	Amount of Contributions
Africa	2	\$ 13.50
Alaska	2	8.60
General Missions	7	135.00
Hospital	39	225.27
India	6	48.50
Latin America	4	36.00
Lodging House	1	1.00
Lumber Camp	8	28.50
Mountain	666	4,241.59
Pioneer	49	397.60
Prison	245	1,354.58
Seamen's	2	10.00
Free Tract	4	4.50

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from December 2 to December 31, 1929:

Africa Book Fund: 1 shipment to Africa: 70 Colportage Library books.

Alaska Book Fund: 4 shipments to Alaska: 60 Colportage Library books, 60 Evangel Booklets, 80 Pocket Treasuries.

Free Tract Fund: 6 shipments: 1,050 tracts.

General Mission Fields Book Fund: 1 shipment to the Philippine Islands, 2 shipments to 2 foreign countries: 79 Colportage Library books, 160 Evangel Booklets, 7,940 tracts.

Hospital Book Fund: 169 shipments to 41 states, 6 shipments to Canada: 8,039 Colportage Library books, 25 Emphasized Gospels, 8,238 Evangel Booklets, 9,160 Pocket Treasuries, 15,636 tracts.

India Book Fund: 2 shipments to India: 17 Colportage Library books, 60 tracts.

Latin America Book Fund: 4 shipments to 3 states, 1 shipment to Porto Rico, 4 shipments to 2 foreign countries: 591 Colportage Library books, 625 Evangel Booklets.

Lumber Camp Book Fund: 3 shipments to 3 states, 1 shipment to Canada: 204 Colportage Library books, 100 Emphasized Gospels, 448 Evangel Booklets, 475 Pocket Treasuries, 1,020 tracts.

Mountain Book Fund: 1,736 shipments to 9 states: 20,724 Colportage Library books, 4,157 Emphasized Gospels, 27,806 Evangel Booklets, 33,597 Pocket Treasuries, 6,810 tracts, 1,517 Testaments, 110 Bible Alphabet and Memory Work Booklets.

Pioneer Book Fund: 65 shipments to 6 states, 2 shipments to Canada: 878 Colportage Library books, 66 Emphasized Gospels, 1,164 Evangel Booklets, 1,100 Pocket Treasuries, 341 tracts.

Prison Book Fund: 1,191 shipments to 48 states, 20 shipments to Canada: 9,667 Colportage Library books, 65 Emphasized Gospels, 5,371 Evangel Booklets, 16,367 Pocket Treasuries, 10,100 tracts, 300 Testaments.

The total amount of literature sent on the above Book Funds during December is as follows: 3,174 shipments to all states in the United States, 4 shipments to Alaska, 1 shipment to the Philippine Islands, 1 shipment to Porto Rico, 29 shipments to Canada, 9 shipments to 6 foreign countries: 40,329 Colportage Library books, 4,413 Emphasized Gospels, 43,872 Evangel Booklets, 60,779 Pocket Treasuries, 42,957 tracts, 1,817 Testaments, 110 Bible Alphabet and Memory Work Booklets.

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